

ch. 1 1 There are two classes of things: those that are under our control and those that are not. Under our control are opinion, choice, desire, aversion and, in a word, everything that is our own doing; not under our control are our body, our possessions, our reputations, our offices and, in a word, everything that is not our own doing. 2 The things that are under our control are by nature free, unhindered, unimpeded; the things that are not under our control are weak, slavish, hindered, up to others. 3 Remember, therefore, that if you regard the things that are by nature slavish as free, and the things that are up to others as your own, you will be hampered, you will suffer, you will get upset, you will blame both gods and men; if, on the other hand, you regard as yours only what in fact is yours, and what is up to others—as it is—as up to others, nobody will ever

c. 1 Τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῖν, τὰ δὲ οὐκ ἐφ' ἡμῖν. ἐφ' ἡμῖν μὲν ὑπόληψις, ὁρμή, ὄρεξις, ἔκκλισις, καὶ ἐνὶ λόγῳ ὅσα ἡμέτερα ἔργα· οὐκ ἐφ' ἡμῖν δὲ τὸ σῶμα, ἡ κτῆσις, δόξαι, ἀρχαί, καὶ ἐνὶ λόγῳ ὅσα οὐχ ἡμέτερα ἔργα. καὶ τὰ μὲν ἐφ' ἡμῖν ἐστὶ φύσει ἐλεύθερα, ἀκώλυτα, ἀπαραπόδιστα· τὰ δὲ οὐκ ἐφ' ἡμῖν ἀσθενῆ, δοῦλα, κωλυτά, ἀλλότρια. μέμνησο οὖν ὅτι, ἐὰν τὰ φύσει δοῦλα ἐλεύθερα οἰηθῆς καὶ τὰ ἀλλότρια ἴδια, ἐμποδισθήσῃ, πενθήσεις, ταραχθήσῃ, μέμψῃ καὶ θεοὺς καὶ ἀνθρώπους· ἐὰν δὲ τὸ σὸν μόνον οἰηθῆς σὸν εἶναι, τὸ δὲ ἀλλότριον (ὥσπερ ἐστίν) ἀλλότριον, οὐδεὶς σε ἀναγ-

compel you, nobody will hinder you, you will blame nobody, you will not reproach anyone, you will do nothing against your will, nobody will harm you, you will have no enemy, for you will not suffer anything harmful. 4 Thus, if you aim at such things, remember that you should not occupy yourself with them with modest effort, but that you must give up some things altogether, and postpone others for the present moment. If, however, you wish both to attain these things and to hold office and be rich, you risk failure even to obtain the latter, because you are also seeking the former; but you will inevitably fail to attain those things that alone procure freedom and happiness. 5 Therefore you should do your best from the outset to say to every harsh impression, "You are an impression, and not at all what you seem to be"; then examine it and judge it by those standards that are at your disposal, in the first place and especially by this one, whether it belongs to the things that are under our control or to the things that are not under our control; and if it has to do with one of the things that are not under our control, bear in mind that it is nothing to you.

**ch. 2** 1 Remember that the promise of desire is to obtain what you desire, and the promise of aversion not to fall into what you avoid. And he who does not obtain what he desires is unfortunate, but he who falls into what is avoided suffers misfortune. If, then, you avoid only what is not in accordance with nature among the things that are

κάσει οὐδέποτε, οὐδεὶς σε κωλύσει, οὐ μέμψῃ οὐδένα, οὐκ ἐγκαλέσεις τινί, ἄκων πράξεις οὐδὲ ἔν, οὐδεὶς σε βλάψει, ἐχθρὸν οὐχ ἔξεις, οὐδὲ γὰρ βλαβερὸν τι πείσῃ. τηλικούτων οὖν ἐφίεμενος μέμνησο ὅτι οὐ δεῖ μετρίως κεκινημένον ἄπτεσθαι αὐτῶν, ἀλλὰ τὰ μὲν ἀφιέναι παντελῶς, τὰ δὲ ὑπερτίθεσθαι πρὸς τὸ παρόν. ἐὰν δὲ καὶ ταῦτα θέλῃς καὶ ἄρχειν καὶ πλουτεῖν, τυχὸν μὲν οὐδ' αὐτῶν τούτων τεύξῃ διὰ τὸ καὶ τῶν προτέρων ἐφίεσθαι· πάντως γε μὴν ἐκείνων ἀποτεύξῃ δι' ὧν μόνων ἐλευθερία καὶ εὐδαιμονία περιγίνεται. εὐθὺς οὖν πάσῃ φαντασίᾳ τραχεῖα μελέτα ἐπιλέγειν ὅτι «φαντασία εἶ, καὶ οὐ πάντως τὸ φαινόμενον»· ἔπειτα ἐξέταζε αὐτὴν καὶ δοκίμαζε τοῖς κανόσι τούτοις οἷς ἔχεις, πρώτῳ δὲ τούτῳ καὶ μάλιστα, πότερον περὶ τὰ ἐφ' ἡμῖν ἐστὶν ἢ περὶ τὰ οὐκ ἐφ' ἡμῖν· κἂν περὶ τι τῶν οὐκ ἐφ' ἡμῖν ᾗ, πρόχειρον ἔστω τὸ διότι οὐδὲν πρὸς σέ.

**c. 2** Μέμνησο ὅτι ὁρέξεως μὲν ἐπαγγελία τὸ ἐπιτυχεῖν οὗ ὁρέγῃ, ἐκκλίσεως δὲ ἐπαγγελία τὸ μὴ περιπεσεῖν ἐκείνῳ ὃ ἐκκλίνεται· καὶ ὁ μὲν ἐν ὁρέξει ἀποτυγχάνων ἀτυχής, ὁ δὲ ἐν ἐκκλίσει περιπίπτων δυστυχής. ἂν μὲν οὖν μόνον ἐκκλίνῃς τὰ παρὰ φύσιν τῶν ἐπὶ σοί,

under your control, you will not fall into any of the things you avoid; but if you avoid illness or death or poverty, you will suffer misfortune. 2 Therefore take away aversion from all the things that are not under our control, and transfer it to the things that are unnatural among the things that are under our control. As to desire, refrain from it completely for the time being; for if you desire some of the things that are not under our control, you are sure to be unfortunate; and, on the other hand, none of the things that are under our control, which it would be good to desire, is as yet within your reach. Use only choice and refusal, lightly and with reservation and without straining.

**ch. 3** With all the things that attract you or that are useful or that are appreciated remember to say what kind of thing it is, starting from the smallest things. If you are fond of a jug, say, "I am fond of a jug"; for if it gets broken, you will not be upset. If you kiss your child or wife, say that you are kissing a human being; for when it dies you will not be upset.

**ch. 4** When you are about to undertake some action, remind yourself what kind of action it is. If you are going to bathe, picture in your mind the things that happen in a public bath — people who splash you with water, people who jostle you, people who insult you, people who steal; that way you will approach the action more securely, if you say from the outset, "I want to have a bath, and to keep my choices in accordance with nature." And do so on every occasion. For in that

οὐδενὶ ὧν ἐκκλίνεις περιπεσῇ· νόσον δ' ἂν ἐκκλίνης ἢ θάνατον ἢ πενίαν, δυστυχήσεις. ἄρον οὖν τὴν ἑκκλίσιν ἀπὸ πάντων τῶν οὐκ ἐφ' ἡμῖν καὶ μετάθεσ ἐπὶ τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν. τὴν ὄρεξιν δὲ παντελῶς ἐπὶ τοῦ παρόντος ἄνελε· ἂν τε γὰρ ὀρέγῃ τῶν οὐκ ἐφ' ἡμῖν τινος, ἀτυχεῖν ἀνάγκη, τῶν τε ἐφ' ἡμῖν ὅσων ὀρέγεσθαι καλὸν ἂν, οὐδὲν οὐδέπω σοι πάρεστι. μόνῳ δὲ τῷ ὁρμᾶν καὶ ἀφορμᾶν χρῶ, κούφως καὶ μεθ' ὑπεξαίρέσεως καὶ ἀνειμένως.

**c. 3** Ἐφ' ἐκάστου τῶν ψυχαγωγούντων ἢ χρεῖαν παρεχόντων ἢ στεργομένων μέμνησθ' ἐπιλέγειν ὁποῖόν ἐστιν, ἀπὸ τῶν σμικροτάτων ἀρξάμενος. ἂν χύτραν στέργῃς, ὅτι «χύτραν στέργω»· καταγείσης γὰρ αὐτῆς οὐ ταραχθήσῃ. ἂν παιδίον σαυτοῦ καταφιλήῃς ἢ γυναῖκα, ὅτι ἄνθρωπον καταφιλεῖς· ἀποθανόντος γὰρ οὐ ταραχθήσῃ.

**c. 4** Ὅταν ἄπτεσθαί τινος ἔργου μέλλῃς, ὑπομίμνησκε σεαυτὸν ὁποῖόν τί ἐστι τὸ ἔργον. ἐὰν λουσόμενος ἀπίης, πρόβαλλε σεαυτῷ τὰ γινόμενα ἐν βαλανείῳ, τοὺς ἀπορραίνοντας, τοὺς ἐνσειομένους, τοὺς λοιδοροῦντας, τοὺς κλέπτοντας· καὶ οὕτως ἀσφαλές-τερον ἅψῃ τοῦ ἔργου, ἐὰν ἐπιλέγῃς εὐθύς ὅτι «λούσασθαι θέλω καὶ τὴν ἐμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσιν τηρῆσαι.» καὶ ὡσαύτως ἐφ' ἐκάστου ἔργου. οὕτω γάρ, ἂν τι πρὸς τὸ λούσασθαι

way, if something happens that hinders you in your bathing, you will say readily, "Well, I did not only want this, but I also wanted to keep my choices in accordance with nature; but I will not do so, if I get irritated about the things that happen."

**ch. 5a** People get upset not by what happens but by their opinions on what happens. For instance, death is nothing to be feared, because in that case it would have appeared so to Socrates as well; but the opinion about death, that it is to be feared, that is the thing to be feared. Therefore, whenever we are hampered or upset or grieved, let us never blame someone else, but ourselves, that is, our opinions.

**ch. 5b** An uneducated person accuses others for his failures; a person who has started his education accuses himself; an educated person accuses neither someone else nor himself.

**ch. 6** Do not be proud of any excellence that is not your own. If a horse proudly said, "I am beautiful", it would be bearable; but when you proudly say, "I have a beautiful horse", you must know that you

γένηται ἐμπόδιον, πρόχειρον ἔσται διότι «ἀλλ' οὐ τοῦτο ἠθελον μόνον, ἀλλὰ καὶ τὴν ἐμαυτοῦ προαίρεσιν κατὰ φύσιν ἔχουσιν τηρῆσαι· οὐ τηρήσω δέ, ἐὰν ἀγανακτῶ πρὸς τὰ γινόμενα.»

**c. 5a** Ταράσσει τοὺς ἀνθρώπους οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ τῶν πραγμάτων δόγματα. οἷον θάνατος οὐδὲν δεινόν, ἐπεὶ καὶ Σωκράτει ἂν ἐφαίνετο· ἀλλὰ τὸ δόγμα τὸ περὶ τοῦ θανάτου, διότι δεινόν, ἐκεῖνο τὸ δεινόν ἐστίν. ὅταν οὖν ἐμποδιζώμεθα ἢ ταρασσώμεθα ἢ λυπώμεθα, μηδέποτε ἄλλον αἰτιώμεθα, ἀλλ' ἐαυτούς, τουτέστι τὰ ἐαυτῶν δόγματα.

**c. 5b** Ἀπαιδεύτου ἔργον τὸ ἄλλοις ἐγκαλεῖν ἐφ' οἷς αὐτὸς πράσσει κακῶς· ἡργμένου παιδεύεσθαι τὸ ἐαυτῷ· πεπαιδευμένου τὸ μήτε ἄλλω μήτε ἐαυτῷ.

**c. 6** Ἐπὶ μηδενὶ ἐπαρθῆς ἀλλοτρίῳ προτερήματι. εἰ ὁ ἵππος ἐπαιρόμενος ἔλεγεν ὅτι «καλὸς εἰμι», οἷστὸν ἂν ἦν· σὺ δὲ ὅταν λέγῃς ἐπαιρόμενος ὅτι «ἵππον καλὸν ἔχω», ἴσθι ὅτι ἐπὶ ἵππου ἀγαθῷ

are boasting about a horse's good. What, then, is yours? The use of impressions. Therefore, when you behave in accordance with nature in the use of impressions, then you can be proud; for then you will be proud of a good of your own.

ch. 7 Just as on a voyage, when the ship rides at anchor, if you should go ashore to get water, you will also collect a shell-fish or a bulb on your way, but you will have to keep watching the ship and continually look back in case the captain is calling, and, if he should call, give up all these things, lest you should be thrown on board tied up like the sheep, so too in life, if instead of a shell-fish or a bulb you are given a wife or a child, there will be nothing against it; but if the captain calls, give up all these things and run to the ship, without so much as looking back; and if you are old, never even move far away from the ship, lest you should be missing when he calls you.

ἐπαίρη. τί οὖν ἐστὶ σόν; χρήσις φαντασιῶν. ὥσθ' ὅταν ἐν χρήσει φαντασιῶν κατὰ φύσιν σχῆς, τηνικαῦτα ἐπάρθῃτι· τότε γὰρ ἐπὶ σῶ τινι ἀγαθῷ ἐπαρθήσῃ.

c. 7 Καθάπερ ἐν πλῶ τοῦ πλοίου καθορμισθέντος εἰ ἐξέλθοις ὑδρεύσασθαι, ὁδοῦ μὲν πάρεργον καὶ κοχλίδιον ἀναλέξῃ καὶ βολβάριον, τετάσθαι δὲ δεῖ τὴν διάνοιαν ἐπὶ τὸ πλοῖον καὶ συνεχῶς ἐπιστρέφεσθαι μή τι ὁ κυβερνήτης καλέσῃ, κἂν καλέσῃ, πάντα ἐκεῖνα ἀφιέναι, ἵνα μὴ δεδεμένος ἐμβληθῆς ὡς τὰ πρόβατα, οὕτω καὶ ἐν τῷ βίῳ, ἐὰν διδῶται ἀντὶ βολβαρίου καὶ κοχλιδίου γυναικάριον καὶ παιδίον, οὐδὲν κωλύσει· ἐὰν δὲ ὁ κυβερνήτης καλέσῃ, τρέχε ἐπὶ τὸ πλοῖον ἀφείς ἐκεῖνα ἅπαντα μηδὲ ἐπιστρεφόμενος· ἐὰν δὲ γέρων ᾖ, μηδὲ ἀπαλλαγῆς ποτε τοῦ πλοίου μακράν, μή ποτε καλοῦντος ἐλλίπῃς.

**ch. 8** Do not seek to have events happen as you wish, but wish them to happen as they do happen, and all will be well with you.

**ch. 9** Illness is an impediment to the body, but not to choice, if it does not wish so itself. Lameness is an impediment to the leg, but not to choice. And tell yourself this about each of the things that happen to you; for you will find it to be an impediment to something else, but not to you.

**ch. 10** At everything that happens to you remember to turn to yourself and find what capacity you have to deal with it. If you see a beautiful boy or girl, you will find self-control as the capacity to deal with it; if hard labour is imposed on you, you will find endurance; if abuse, you will find patience. And when you make a habit of this, the impressions will not carry you away.

**ch. 11** Never say in the case of anything, "I have lost it", but "I have given it back." Your child has died? It has been given back. Your wife

**c. 8** Μὴ ζῆτει τὰ γινόμενα γίνεσθαι ὡς θέλεις, ἀλλὰ θέλε τὰ γινόμενα ὡς γίνεται, καὶ εὐροήσεις.

**c. 9** Νόσος σώματός ἐστιν ἐμπόδιον, προαιρέσεως δὲ οὐ, ἐὰν μὴ αὐτὴ θέλῃ. χῶλωσις σκέλους ἐστὶν ἐμπόδιον, προαιρέσεως δὲ οὐ. καὶ τοῦτο ἐφ' ἐκάστου τῶν ἐμπιπτόντων ἐπίλεγε· εὐρήσεις γὰρ αὐτὸ ἄλλου τινὸς ἐμπόδιον, σὸν δὲ οὐ.

**c. 10** Ἐφ' ἐκάστου τῶν προσπιπτόντων μέμνησο ἐπιστρέφων ἐπὶ σεαυτὸν ζητεῖν τίνα δύναμιν ἔχεις πρὸς τὴν χρῆσιν αὐτοῦ. ἐὰν καλὸν ἴδῃς ἢ καλὴν, εὐρήσεις δύναμιν πρὸς ταῦτα ἐγκράτειαν· ἐὰν πόνος προσφέρηται, εὐρήσεις καρτερίαν· ἂν λοιδορία, εὐρήσεις ἀνεξικακίαν. καὶ οὕτως ἐθιζόμενόν σε οὐ συναρπάσουσιν αἱ φαντασίαι.

**c. 11** Μηδέποτε ἐπὶ μηδενὸς εἶπης ὅτι «ἀπώλεσα αὐτό», ἀλλ' ὅτι «ἀπέδωκα». τὸ παιδίον ἀπέθανεν; ἀπεδόθη. ἡ γυνὴ ἀπέθανεν;

has died? She has been given back. Your land has been taken from you? That too has been given back. "But the one who took it from me is a wicked man." What concern is it of yours by whose intervention the giver asked it back from you? As long as these things are given to you, take care of them as things that belong to someone else, just as travellers mind the inn.

**ch. 12** 1 If you want to make progress, dismiss considerations of this type: "If I neglect my affairs, I will have nothing to live on"; "If I do not punish my slave-boy, he will be bad." For it is better to starve to death after a life without grief and fear, than to live in wealth in a state of mental disturbance; it is also better for the slave-boy to be bad than for you to be unhappy. 2 Start therefore from small things. The olive-oil is spilled; the wine is stolen: say, "This is the price I pay for my equanimity, and this for an undisturbed state of mind; nothing is given without a price." And when you call your slave-boy, keep in mind that he may not heed you or, when he does heed you, may do none of the things you want. But he is not in such a fine position that your peace of mind is in his hands.

ἀπεδόθη. τὸ χωρίον ἀφηρέθη; οὐκοῦν καὶ τοῦτο ἀπεδόθη. «ἀλλὰ κακὸς ὁ ἀφελόμενος.» τί δέ σοι μέλει, διὰ τίνος σε ὁ δοὺς ἀπήτησε; μέχρι δ' ἂν διδῶται, ὡς ἀλλοτριῶν αὐτῶν ἐπιμελοῦ, ὡς τοῦ πανδοκείου οἱ παριόντες.

c. 12 Εἰ προκόψαι θέλεις, ἄφες τοὺς τοιούτους ἐπιλογισμούς· «ἂν ἀμελήσω τῶν ἐμῶν, οὐχ ἔξω διατροφάς»· «ἂν μὴ κολάσω τὸν παῖδα, πονηρὸς ἔσται.» κρεῖσσον γάρ ἐστι λιμῷ ἀποθανεῖν ἄλυπον καὶ ἄφοβον γενόμενον ἢ ζῆν ἐν ἀφθόνοις ταρασσόμενον· κρεῖσσον δὲ καὶ τὸν παῖδα κακὸν εἶναι ἢ σὲ κακοδαίμονα. ἄρξαι τοιγαροῦν ἀπὸ τῶν σμικρῶν. ἐκχεῖται τὸ ἐλάδιον, κλέπτεται τὸ οἶνάριον· ἐπίλεγε ὅτι «τοσοῦτου πωλεῖται ἀπάθεια, τοσοῦτου ἀταραξία· προῖκα δὲ οὐδὲν περιγίνεται.» ὅταν δὲ καλῆς τὸν παῖδα, ἐνθυμοῦ ὅτι δύναται μὴ ὑπακοῦσαι, ἢ ὑπακούσας μηδὲν ποιῆσαι ὧν θέλεις ἀλλ' οὐχ οὕτως ἐστὶν αὐτῷ καλῶς ἵνα ἐπ' ἐκείνῳ ἢ τὸ σὲ μὴ ταραχθῆναι.

**ch. 13** If you want to make progress, you should be content to appear senseless and silly in external matters. Do not wish to give the impression of knowing anything; and if some people believe you to be an important person, distrust yourself. For you must know that it is not easy to keep your choice in accordance with nature and at the same time to care for external things; but if you care for the one you must inevitably neglect the other.

**ch. 14a** If you wish your children and your wife and your friends to live by all means, you are foolish; for you wish the things that are not under your control to be under your control, and the things that belong to others to belong to you. In the same way, if you want your slave-boy to make no mistakes, you are stupid; for you wish badness not to be badness, but something else. But if you wish not to fail in what you desire, that is what you are able to achieve; therefore exercise yourself in those things that you are able to achieve.

**ch. 14b** Each man's master is the one who has the power to achieve or prevent what that man does or does not wish. Therefore everyone who wishes to be free should neither wish nor avoid any of the things that are under other people's control; if not so, it inevitably leads to slavery.

**c. 13** Εἰ προκόψαι θέλεις, ὑπόμεινον ἔνεκα τῶν ἐκτὸς ἄνους δόξαι καὶ ἡλίθιος. μηδὲν βούλου δοκεῖν ἐπίστασθαι· κἂν δόξης τις εἶναί τισιν, ἀπίσται σεαυτῷ. ἴσθι γὰρ ὅτι οὐ ῥάδιον καὶ τὴν προαίρεσιν τὴν σεαυτοῦ κατὰ φύσιν ἔχουσιν φυλάξαι καὶ τὰ ἐκτὸς· ἀλλ' ἀνάγκη τοῦ ἐτέρου ἐπιμελούμενον τοῦ ἐτέρου ἀμελῆσαι.

**c. 14a** Ἐὰν θέλῃς τὰ τέκνα σου καὶ τὴν γυναῖκα καὶ τοὺς φίλους πάντως ζῆν, ἡλίθιος εἶ· τὰ γὰρ μὴ ἐπὶ σοὶ θέλεις ἐπὶ σοὶ εἶναι καὶ τὰ ἀλλότρια σὰ εἶναι. οὕτω κἂν τὸν παῖδα θέλῃς μὴ ἀμαρτάνειν, μωρὸς εἶ· θέλεις γὰρ τὴν κακίαν μὴ εἶναι κακίαν, ἀλλ' ἄλλο τι. ἂν δὲ θέλῃς ὀρεγόμενος μὴ ἀποτυγχάνειν, τοῦτο δύνασαι· τοῦτο οὖν ἄσκει ὃ δύνασαι.

**c. 14b** Κύριος ἐκάστου ἐστὶν ὁ τῶν ὑπ' ἐκείνου θελομένων ἢ μὴ θελομένων ἔχων τὴν ἐξουσίαν εἰς τὸ περιποιῆσαι ἢ ἀφελέσθαι. ὅστις οὖν ἐλεύθερος εἶναι βούλεται, μήτε θελέτω τι μήτε φευγέτω τῶν ἐπ' ἄλλοις· εἰ δὲ μή, δουλεύειν ἀνάγκη.



**ch. 15** Remember to behave in life as if you were attending a banquet. Something is being carried around, and arrives at your place: reach out and take a modest share of it. It passes by: do not hold it back. It is not yet coming: do not stretch your desire towards it, but wait until it arrives at your place. In the same way towards your children, in the same way towards your wife, in the same way towards offices, in the same way towards wealth; and you will be worthy to share a banquet with the gods one day. If, however, you do not take these things even when they are put in front of you, but despise them, then you will not only share a banquet with the gods, but also rule with them. For by acting in this way Diogenes and Heraclitus and men like them were deservedly gods and deservedly called so.

**ch. 16** When you see someone weeping in grief, either because his child is abroad or because he has lost his property, beware that you are not carried away by the impression that the man is in external ills, but you must immediately tell yourself, "It is not the event that distresses this man (for it does not distress others), but his opinion of the events." Do not, however, hesitate to sympathize with him in words and, if it so happens, to weep with him; but only beware that you do not weep inwardly.

**c. 15** Μέννησο ὅτι ὡς ἐν συμποσίῳ σε δεῖ ἀναστρέφεσθαι. περιφερόμενον γέγονέ τι κατὰ σέ· ἐκτείνας τὴν χεῖρα κοσμίως μετάλαβε. παρέρχεται· μὴ κάτεχε. οὐπω ἤκει· μὴ ἐπίβαλλε πόρρῳ τὴν ὄρεξιν, ἀλλὰ περίμενε μέχρις ἂν γένηται κατὰ σέ. οὕτω πρὸς τέκνα, οὕτω πρὸς γυναῖκα, οὕτω πρὸς ἀρχάς, οὕτω πρὸς πλοῦτον· καὶ ἔση ποτὲ ἄξιος τῶν θεῶν συμπότης. ἂν δὲ καὶ παρατεθέντων σοι μὴ λάβῃς ἀλλ' ὑπερίδῃς, τότε οὐ μόνον συμπότης τῶν θεῶν ἔση, ἀλλὰ καὶ συνάρχων. οὕτω γὰρ ποιῶν Διογένης καὶ Ἡράκλειτος καὶ οἱ ὅμοιοι ἀξίως θεῶν τε ἦσαν καὶ ἐλέγοντο.

**c. 16** Ὄταν κλαίοντα ἴδῃς ἐν πένθει ἢ ἀποδημοῦντος τέκνου ἢ ἀπολωλεκότα τὰ ἑαυτοῦ, πρόσεχε μὴ σε ἡ φαντασία συναρπάσῃ ὡς ἐν κακοῖς ὄντος αὐτοῦ τοῖς ἐκτός, ἀλλ' εὐθύς ἔστω πρόχειρον ὅτι «τοῦτον θλίβει οὐ τὸ συμβεβηκός (ἄλλον γὰρ οὐ θλίβει), ἀλλὰ τὸ δόγμα τὸ περὶ τούτων.» μέχρι μέντοι λόγου μὴ ὀκνεῖ συμπεριφέρεσθαι αὐτῷ, κἂν οὕτω τύχῃ, συνεπιστενάξαι· πρόσεχε μέντοι μὴ καὶ ἔσωθεν στενάξῃς.

**ch. 17** Remember that you are an actor in a play the character of which is determined by the playwright: a short play, if he wants it to be short; a long play, if he wants it to be long; if he wants you to play a beggar's role, remember to play this role properly too; and in the same way if he wants you to play a cripple, an official, a private person. For this is yours to do: to play well the role that is assigned to you; but picking it out is the task of someone else.

**ch. 18** Whenever a crow croaks unfavourably, do not let yourself be carried away by the impression, but immediately draw a distinction in your mind and say, "None of these signs pertains to me, but they pertain to my body or my property or my reputation or my children or my wife. To me, however, all portents are favourable, if I wish them to be so; for whichever of these things may happen, it is under my control to benefit from them."

**ch. 19a** [1] You can be invincible, if you never enter any contest in which victory is not under your control.

**ch. 19b** [2] See to it that you are never carried away by your impression, in thinking that someone is happy when you see him being preferred to you in honour, or in possession of great power, or

**c. 17** Μέμνησο ὅτι ὑποκριτὴς εἶ δράματος οἴου ἂν θέλῃ ὁ διδάσκαλος. ἂν βραχύ, βραχείος· ἂν μακρόν, μακροῦ· ἂν πτωχὸν ὑποκρίνασθαί σε θέλῃ, ἵνα καὶ τοῦτον εὐφυῶς ὑποκρίνη· ἂν χωλόν, ἂν ἄρχοντα, ἂν ιδιώτην. σὸν γὰρ τοῦτ' ἔστι, τὸ δοθὲν πρόσωπον ὑποκρίνασθαι καλῶς· ἐκλέξασθαι δὲ αὐτὸ ἄλλου.

**c. 18** Κόραξ ὅταν μὴ αἴσιον κεκράγῃ, μὴ συναρπαζέτω σε ἡ φαντασία, ἀλλ' εὐθὺς διαίρει παρὰ σεαυτῷ καὶ λέγε· «τούτων οὐδὲν ἐμοὶ σημαίνεται, ἀλλ' ἢ τῷ σωματίῳ μου ἢ τῷ κτησειδίῳ μου ἢ τῷ δοξαρίῳ μου ἢ τοῖς τέκνοις ἢ τῇ γυναικί. ἐμοὶ δὲ πάντα αἴσια σημαίνεται, ἐὰν ἐγὼ θέλω· ὅτι γὰρ ἂν τούτων ἀποβαίνη, ἐπ' ἐμοὶ ἐστὶν ὠφελῆσθαι ἀπ' αὐτοῦ.»

**c. 19a** Ἀνίκητος εἶναι δύνασαι, ἐὰν εἰς μηδένα ἀγῶνα καταβαίνῃς ὃν οὐκ ἔστιν ἐπὶ σοὶ νικῆσαι.

**c. 19b** Ὅρα μὴ ποτε ἰδὼν τινα προτιμώμενον ἢ μέγα δυνάμενον ἢ ἄλλως εὐδοκιμοῦντα μακαρίσης ὑπὸ τῆς φαντασίας συναρπασ-

otherwise enjoying a good reputation. For if the essence of good is under our control, neither envy nor jealousy has a place; and as for yourself, you do not want to be a praetor, a senator or a consul, but you want to be free. There is only one road that leads to freedom: despising the things that are not under our control.

**ch. 20** Remember that it is not the man who abuses you or hits you that insults you, but your opinion of these men, that they are insulting you. Therefore, when someone irritates you, realize that your conceptions irritate you. And so, try not to be carried away by your impressions in the first place; for once you gain time and delay, you will become master of yourself more easily.

**ch. 21** Death and exile and all the other things that seem to be dreadful must be before your eyes every day, but most of all death. And you will never have any abject thought, nor will you long for something excessively.

**ch. 22** If you long for philosophy, prepare yourself from the start that you will be laughed at, that many people will jeer at you, that

θείς. ἐὰν γὰρ ἐν τοῖς ἐφ' ἡμῖν ἡ οὐσία τοῦ ἀγαθοῦ ᾗ, οὔτε φθόνος οὔτε ζηλοτυπία χώραν ἔχει· σύ τε αὐτὸς οὐ στρατηγός, οὐ πρύτανις ἢ ὑπατος εἶναι θελήσεις, ἀλλ' ἐλεύθερος· μία δὲ ὁδὸς πρὸς τοῦτο, καταφρόνησις τῶν οὐκ ἐφ' ἡμῖν.

**c. 20** Μέμνησο ὅτι οὐχ ὁ λοιδορῶν ἢ τύπτων ὑβρίζει, ἀλλὰ τὸ δόγμα τὸ περὶ τούτων ὡς ὑβριζόντων. ὅταν οὖν ἐρεθίσῃ σέ τις, ἴσθι ὅτι ἡ σὴ σε ὑπόληψις ἠρέθισε. τοιγαροῦν ἐν πρώτοις πειρῶ ὑπὸ τῆς φαντασίας μὴ συναρπασθῆναι· ἂν γὰρ ἅπαξ χρόνου καὶ διατριβῆς τύχῃς, ῥᾶον κρατήσεις σεαυτοῦ.

**c. 21** Θάνατος καὶ φυγὴ καὶ πάντα τὰ ἄλλα τὰ δεινὰ φαινόμενα πρὸ ὀφθαλμῶν ἔστω σοι καθ' ἡμέραν, μάλιστα δὲ πάντων ὁ θάνατος· καὶ οὐδὲν οὐδέποτε ταπεινὸν ἐνθυμηθήσῃ οὔτε ἄγαν ἐπιθυμήσεις τινός.

**c. 22** Εἰ φιλοσοφίας ἐπιθυμεῖς, παρασκευάζου αὐτόθεν ὡς καταγελασθησόμενος, ὡς καταμωκησομένων σου πολλῶν, ὡς

they will say, "Look at our friend, suddenly turned into a philosopher" and "Where did he get that high brow?" You must not put on a high brow, but stick to the rules that appear best to you, as if put into that place by god. Remember, that if you abide by the same principles, those who first laughed at you, will admire you later; but if you are defeated by them, you will be laughed at twice.

**ch. 23** If it ever happens to you that you turn to externals with the aim of pleasing someone, realize that you have lost your plan of life. Be therefore content in every situation to be a philosopher; but if you want to appear a philosopher as well, make yourself appear so to yourself, and that will be quite enough.

**ch. 24** 1 These considerations should not oppress you: "I will live my whole life without being valued and a nobody anywhere." For if lack of value is a bad thing (as it is), you cannot be in a bad situation because of someone else, any more than in a disgraceful situation. It is not your business, is it, to obtain a public office or to be taken to a banquet. Certainly not. How, then, is this still lack of value?

ἐρούντων ὅτι «ἄφνω φιλόσοφος ἡμῖν ἐπανελήλυθε» καὶ «πόθεν ἡμῖν αὕτη ἡ ὀφρὺς;» σὺ δὲ ὀφρὺν μὲν μὴ ἔχε, τῶν δὲ βελτίστων σοι φαινομένων οὕτως ἔχου, ὥς ὑπὸ τοῦ θεοῦ τεταγμένος εἰς ταύτην τὴν χώραν. μέμνησο δὲ ὅτι, ἐὰν μὲν ἐμμείνης τοῖς αὐτοῖς, οἱ καταγελῶντές σου πρότερον οὗτοί σε ὕστερον θαυμάσονται· ἐὰν δὲ ἡττηθῇς αὐτῶν, διπλοῦν προσλήψῃ καταγέλωτα.

**c. 23** Ἐάν ποτέ σοι γένηται ἔξω στραφῆναι πρὸς τὸ βούλεσθαι ἀρέσαι τινί, ἴσθι ὅτι ἀπώλεσας τὴν ἔνστασιν. ἀρκοῦ οὖν ἐν παντὶ τῷ εἶναι φιλόσοφος· εἰ δὲ καὶ δοκεῖν βούλει, σαυτῷ φαίνου καὶ ἱκανόν ἐστι.

**c. 24** Οὗτοί σε οἱ διαλογισμοὶ μὴ θλιβέτωσαν· «ἄτιμος ἐγὼ διαβιώσομαι καὶ οὐδεὶς οὐδαμοῦ.» εἰ γὰρ ἡ ἀτιμία ἐστὶ κακόν (ὥσπερ ἐστίν), οὐ δύνασαι ἐν κακῷ εἶναι δι' ἄλλον, οὐ μᾶλλον ἢ ἐν αἰσχυρῷ. μή τι οὖν σόν ἐστιν ἔργον τὸ ἀρχῆς τυχεῖν ἢ παραληφθῆναι ἐφ' ἐστίασιν; οὐδαμῶς. πῶς οὖν ἔτι τοῦτ' ἐστὶν ἀτιμία; πῶς δὲ

And how will you be a nobody anywhere, you who only have to be in the things that are under your control, in which you have the opportunity to be of the greatest value? 2 But your friends will lack help? What do you mean, "lack help"? They will not have money from you, nor will you make them Roman citizens. But who told you that these things are among those under our control, and are not other people's business? And who is able to give another what he does not have himself? 3 "Get money, then," someone says, "in order that we too get it." If I can get it while keeping myself self-respecting and faithful and high-minded, show me the way and I will get it. But if you want me to lose my own good, so that you get what is not good, see for yourselves how unfair and inconsiderate you are. And what is it that you want most: money or a faithful and self-respecting friend? Therefore rather help me in this; and do not want me to do the things by which I will lose these very qualities. 4 "But my country", someone says, "will lack the help I can give it." Again, what help do you mean? Your country will not have porticoes or baths by your efforts. So what? It does not have shoes made by the blacksmith either, nor weapons made by the cobbler: it is sufficient if each man fulfils his own task. If you made someone else a faithful and self-respecting citizen, would that not be useful to the state? "Yes." Accordingly you would not be useless yourself to it either. 5 "What

καὶ οὐδεὶς οὐδαμοῦ ἔσῃ, ὃν ἐν μόνοις εἶναι δεῖ τοῖς ἐπὶ σοί, ἐν οἷς ἔξεστί σοι εἶναι πλείστου ἀξίῳ; ἀλλὰ σοι οἱ φίλοι ἀβοήθητοι ἔσονται; τί λέγεις τὸ ἀβοήθητοι; οὐχ ἔξουσι παρὰ σοῦ κερμάτιον, οὐδὲ πολίτας Ῥωμαίων αὐτοὺς ποιήσεις. τίς οὖν σοι εἶπεν ὅτι ταῦτα τῶν ἐφ' ἡμῖν ἐστίν, οὐχὶ δὲ ἀλλότρια ἔργα; τίς δὲ δοῦναι δύναται ἐτέρῳ ἢ μὴ ἔχει αὐτός; «κτῆσαι οὖν» φησὶν «ἵνα καὶ ἡμεῖς ἔχωμεν.» εἰ δύναμαι κτήσασθαι τηρῶν ἐμαυτὸν αἰδήμονα καὶ πιστὸν καὶ μεγαλόφρονα, δείκνυε τὴν ὁδὸν καὶ κτήσομαι. εἰ δ' ἐμὲ ἀξιούτε τὰ ἀγαθὰ τὰ ἐμαυτοῦ ἀπολέσαι, ἵνα ὑμεῖς τὰ μὴ ἀγαθὰ περιποιήσθε, ὁρᾶτε ὑμεῖς πῶς ἄνισοί ἐστε καὶ ἀγνώμονες. τί δὲ καὶ βούλεσθε μᾶλλον, ἀργύριον ἢ φίλον πιστὸν καὶ αἰδήμονα; εἰς τοῦτο οὖν μοι μᾶλλον συλλαμβάνετε, καὶ μὴ δι' ὧν ἀποβαλῶ αὐτὰ ταῦτα, ἐκεῖνά με πράσσειν ἀξιούτε. «ἀλλ' ἢ πατρίς, ὅσον ἐπ' ἐμοί,» φησὶν «ἀβοήθητος ἔσται.» πάλιν, ποῖαν καὶ ταύτην βοήθειαν; στοᾶς οὐχ ἔξει διὰ σὲ οὐδὲ βαλανεῖα. καὶ τί τοῦτο; οὐδὲ γὰρ ὑποδήματα ἔχει διὰ τὸν χαλκέα οὐδὲ ὅπλα διὰ τὸν σκυτέα· ἱκανὸν δέ, ἂν ἕκαστος ἐκπληρώσῃ τὸ ἐαυτοῦ ἔργον. εἰ δὲ ἄλλον τινὰ αὐτῇ κατεσκευάζεις πολίτην πιστὸν καὶ αἰδήμονα, οὐδὲν ἂν αὐτὴν ὠφέλεις; «ναί.» οὐκοῦν οὐδὲ σὺ αὐτὸς ἀνωφελὴς ἂν εἴης αὐτῇ. «τίνα οὖν» φησὶν

place then", someone says, "shall I have in the state?" The one you can have while remaining the faithful and self-respecting man you are. For if you lose these qualities while wishing to help the state, what use will you be to it if you turn out to be shameless and unfaithful?

**ch. 25** 1 If someone has been honoured above you at a banquet or in a salutation or in being asked for advice, you should be happy that he has got these things, if they are good; if, on the other hand, they are bad, do not be angry that you did not get them. Remember that you cannot lay a claim to the same, if you are not doing the same with a view to getting things that are not under our control. 2 For in what way can he who does not frequently go to someone's door get the same as the one who goes? How can he who does not escort get the same as the one who escorts? How can he who does not praise get the same as the one who praises? Therefore you will be unjust and insatiable, if, refusing to pay the price for which these things are bought, you wish to get them for free. 3 But for what price do you buy a head of lettuce? An obol, maybe. If, then, someone pays an obol and gets a head of lettuce, but you, not paying an obol, do not get it, do not think that you have less than the one who got it: for he may have the lettuce, you have the obol which you did not give. 4 And exactly the same holds good for life. You have not been invited to someone's banquet? Of course not: you did not pay the host the price for which he sells the banquet; he sells it for praise, he sells it for attention. Pay the price for which it is sold, if it benefits you; but if you do not want to pay the one and yet receive the other,

«ἔξω χώραν ἐν τῇ πόλει;» ἦν ἂν δύνῃ φυλάττων ἅμα τὸν πιστὸν καὶ αἰδήμονα. εἰ δὲ ἐκείνην ὠφελεῖν βουλόμενος ἀποβαλεῖς ταῦτα, τί ὄφελος ἂν αὐτῇ γένοιο ἀναιδῆς καὶ ἄπιστος ἀποτελεσθεῖς;

**c. 25** Εἰ προετιμήθη σοῦ τις ἐν ἐστιάσει ἢ ἐν προσαγορεύσει ἢ ἐν τῷ παραληφθῆναι εἰς συμβουλίαν, εἰ μὲν ἀγαθὰ ταῦτά ἐστι, χαίρειν σε δεῖ ὅτι ἔτυχεν αὐτῶν ἐκεῖνος· εἰ δὲ κακὰ, μὴ ἄχθου ὅτι σὺ οὐκ ἔτυχες. μέμνησο δὲ ὅτι οὐ δύνασαι μὴ ταῦτά ποιῶν πρὸς τὸ τυγχάνειν τῶν οὐκ ἐφ' ἡμῖν τῶν ἴσων ἀξιούσθαι. πῶς γὰρ ἴσον ἔχειν δύναται ὁ μὴ φοιτῶν ἐπὶ θύρας τινὸς τῷ φοιτῶντι, ὁ μὴ παραπέμπων τῷ παραπέμποντι, ὁ μὴ ἐπαινῶν τῷ ἐπαινοῦντι; ἄδικος οὖν ἔση καὶ ἄπληστος, εἰ μὴ προῖέμενος ταῦτα ἀνθ' ὧν ἐκεῖνα πιπράσκειται προῖκα αὐτὰ βουλήσῃ λαμβάνειν. ἀλλὰ πόσου πιπράσκονται θρίδακες; ὀβολοῦ, ἂν οὕτω τύχη. ἂν οὖν τις προέμενος τὸν ὀβολὸν λάβῃ θρίδακας, σὺ δὲ μὴ προέμενος μὴ λάβῃς, μὴ οἴου ἔλαττον ἔχειν τοῦ λαβόντος· ὥς γὰρ ἐκεῖνος ἔχει θρίδακας, οὕτω σὺ τὸν ὀβολὸν ὃν οὐκ ἔδωκας. τὸν αὐτὸν τρόπον καὶ ἐνταῦθα. οὐ παρεκλήθης ἐφ' ἐστίαςίν τις; οὐ γὰρ ἔδωκας τῷ καλοῦντι ὅσον πωλεῖ τὸ δεῖπνον· ἐπαίνου δὲ αὐτὸ πωλεῖ, θεραπείας πωλεῖ. δὸς τὸ διάφορον, εἴ σοι λυσιτελεῖ, ὅσον πωλεῖται· εἰ δὲ κάκεῖνα θέλεις μὴ

you are insatiable and stupid. 5 Do you have nothing, then, instead of the banquet? Well, you have not had to praise the man you did not want to praise; you have not had to put up with his doorkeepers.

**ch. 26** The will of nature can be learnt from the things in which we do not differ from each other. For instance, when someone else's slave breaks a cup, our immediate reaction is, "It is just one of those things that happen." Realize, then, that when your own cup is broken, you must react in the same way as when someone else's cup was broken. Transfer this to more important things as well. Someone else's child or wife has died? There is nobody who would not say, "That's life." But when someone's own child dies, he immediately goes, "Alas!" and "Poor me!" But we should remember how we feel when we hear such things about others.

**ch. 27** Just as there is no target set up for misses, so there is no nature of evil in the universe either.

**ch. 28** If somebody entrusted your body to the first person who met you, you would be angry; are you not ashamed, then, that you entrust your mind to any person who meets you, so that, if he abuses you, your mind is upset and confused?

προίεσθαι καὶ ταῦτα λαμβάνειν, ἄπληστος εἶ καὶ ἀβέλτερος. οὐδὲν οὖν ἔχεις ἀντὶ τοῦ δεῖπνου; ἔχεις μὲν οὖν τὸ μὴ ἐπαινέσαι τοῦτον ὃν οὐκ ἠθέλες, τὸ μὴ ἀνασχέσθαι αὐτοῦ τῶν ἐπὶ τῆς εἰσόδου.

**c. 26** Τὸ βούλημα τῆς φύσεως καταμαθεῖν ἔστιν ἐξ ὧν οὐ διαφερόμεθα πρὸς ἀλλήλους. οἷον ὅταν ἄλλου παιδάριον κατάξη ποτήριον, πρόχειρον εὐθὺς ὅτι «τῶν γινομένων ἐστίν». ἴσθι οὖν ὅτι, ὅταν καὶ τὸ σὸν καταγῇ, τοιοῦτον εἶναί σε δεῖ, ὅποιον ὅτε καὶ τὸ ἄλλου κατεάγῃ. οὕτω μετατίθει καὶ ἐπὶ τὰ μείζονα. τέκνον ἄλλου τέθνηκεν ἢ γυνή; οὐδεὶς ἐστὶν ὃς οὐκ ἂν εἴποι ὅτι «ἀνθρώπινον». ἀλλ' ὅταν τὸ αὐτοῦ τινος ἀποθάνῃ, εὐθὺς «οἶμοι» καὶ «τάλας ἐγώ». ἐχρῆν δὲ μεμνήσθαι τί πάσχομεν περὶ ἄλλων αὐτὸ ἀκούσαντες.

**c. 27** Ὡσπερ σκοπὸς πρὸς τὸ ἀποτυχεῖν οὐ τίθεται, οὕτως οὐδὲ κακοῦ φύσις ἐν κόσμῳ γίνεται.

**c. 28** Εἰ μὲν τὸ σῶμά σου τις ἐπέτρεπε τῷ ἀπαντήσαντι, ἡγανάκτεις ἄν· ὅτι δὲ σὺ τὴν γνώμην τὴν σεαυτοῦ ἐπιτρέπεις τῷ τυχόντι, ἵνα, ἐὰν λοιδορήσῃται σοι, ταραχθῇ ἐκείνη καὶ συγχυθῇ, οὐκ αἰσχύνῃ τούτου ἕνεκα;

[ch. 29 1 In each enterprise consider the things that come first and the things that follow it, and then approach the enterprise itself. Otherwise you will at first come to it full of enthusiasm, because you have not considered any of the things that come next, but afterwards, when there appear some disgraceful things, you will give up. 2 Do you want to win an Olympic victory? So do I, by the gods, for it is a fine thing. But consider what precedes and what follows, and after that begin the job. You must discipline yourself, follow a diet, abstain from cakes, train under compulsion, at a fixed time, in heat, in cold; you are not allowed to drink cold water, nor wine, when you feel like it; in short, you must turn yourself over to your trainer as if he were your physician; then you have to enter the match, sometimes you have to throw your hand, twist your ankle, swallow lots of sand, sometimes be whipped, and on top of all that, you will have to lose. 3 When you have considered this, if you still want to, you can undertake to become an athlete; otherwise you will turn back like children do, who at one time play wrestlers, at another time gladiators, then blow trumpets, then act a play. In the same way you too will at one time be an athlete, then a gladiator, then a rhetorician, then a philosopher, yet you will do nothing whole-heartedly; but like a monkey you will imitate everything when you see it, and you will be pleased now with this, now with that. For you have not undertaken anything with circumspection, having considered it from all sides, but randomly and half-heartedly. 4 In the same way, when some people see a philosopher and hear someone speaking as well as Socrates speaks (and who can speak as he does?), they want to be philosophers

[c. 29 Ἐκάστου ἔργου σκόπει τὰ καθηγούμενα καὶ τὰ ἀκόλουθα αὐτοῦ καὶ οὕτως ἔρχου ἐπ' αὐτό· εἰ δὲ μή, τὴν μὲν πρώτην προθύμως ἤξεις ἅτε μηδὲν τῶν ἐξῆς ἐντεθυμημένος, ὕστερον δὲ ἀναφανέντων τινῶν αἰσχροῦ ἀποστήσῃ. θέλεις Ὀλύμπια νικῆσαι; καὶ γὰρ ἐγὼ νῆ τοὺς θεοὺς· κομψὸν γάρ ἐστιν. ἀλλὰ σκόπει τὰ καθηγούμενα καὶ τὰ ἀκόλουθα καὶ οὕτως ἄπτου τοῦ ἔργου. δεῖ εὐτακτεῖν, ἀναγκοτροφεῖν, ἀπέχεσθαι πεμμάτων, γυμνάζεσθαι πρὸς ἀνάγκην, ἐν ὥρᾳ τεταγμένη, ἐν καύματι, ἐν ψύχει, μὴ ψυχρὸν πίνειν, μὴ οἶνον, ὥς ἔτυχεν, ἀπλῶς ὥς ἰατρῷ παραδεδωκέναι σεαυτὸν τῷ ἐπιστάτῃ, εἶτα ἐν τῷ ἀγῶνι παρέρχεσθαι, ἔστι δὲ ὅτε χεῖρα βαλεῖν, σφυρὸν στρέψαι, πολλὴν ἀφὴν καταπιεῖν, ἔσθ' ὅτε μαστιγωθῆναι καὶ μετὰ τούτων πάντων νικηθῆναι. ταῦτα ἐπισκεψάμενος, ἂν ἔτι θέλῃς, ἔρχου ἐπὶ τὸ ἀθλεῖν· εἰ δὲ μή, ὥς τὰ παιδία ἀναστραφήσῃ, ἃ νῦν μὲν παλαιστὰς παίζει, νῦν δὲ μονομάχους, νῦν δὲ σαλπίζει, εἶτα τραγωδεῖ. οὕτω καὶ σὺ νῦν μὲν ἀθλητὴς, νῦν δὲ μονομάχος, εἶτα ῥήτωρ, εἶτα φιλόσοφος, ὅλη δὲ τῇ ψυχῇ οὐδέν· ἀλλ' ὥς πίθηκος πᾶσαν θεὰν ἐὰν ἴδῃς μιμῇ καὶ ἄλλο ἐξ ἄλλου σοὶ ἀρέσκει. οὐ γὰρ μετὰ σκέψεως ἦλθες ἐπὶ τι οὐδὲ περιοδεύσας, ἀλλ' εἰκῇ καὶ κατὰ ψυχρὰν ἐπιθυμίαν. οὕτω θεασάμενοί τινες φιλόσοφον καὶ ἀκούσαντες οὕτω τινὸς λέγοντος ὥς εὖ Σωκράτης λέγει (καίτοι τίς οὕτω δύναται εἰπεῖν ὥς ἐκεῖνος;) θέλουσι καὶ αὐτοὶ φιλοσοφεῖν.



themselves too. 5 Man, first consider the nature of the undertaking, next examine your own constitution, whether you can bear it. You want to do the pentathlon or be a wrestler? Look at your arms, your thighs, see what your loins are like. People are not all suited for the same activities. 6 Do you think that, when you are doing those things, you can eat in the same way, drink in the same way, become angry and irritated in the same way? You will have to go without sleep, work hard, be away from your own people, be despised by a slave, be laughed at by everyone, in everything get the worse of it, in honour, in office, in court, in every affair. 7 Consider these things, whether you are ready at the price of these things to secure tranquillity, freedom, calm; otherwise, do not even think of it; do not, like children do, be at one time a philosopher, then a tax-collector, then a rhetorician, then a procurator of the Emperor; these things do not go together. You must be one man, either good or bad; with your own abilities you must either work on your governing principle or on external things; improve either internal things or things outside; that is, play the role either of a philosopher or of a non-philosopher.]

ch. 30 Our duties are in general measured by relationships. He is your father: it is your duty to take care of him, to yield to him in all things, to put up with him when he abuses or beats you. "But he is a bad father." Nature did not bring you into relationship with a good father, did she, but with a father. Your brother does you wrong? Well, maintain your position in relation to him, and do not consider what he does, but consider what you will have to do, if you want to keep your choice in accordance with nature. For other people will not do

ἄνθρωπε, πρῶτον ἐπίσκεψαι ὁποῖόν ἐστι τὸ πρᾶγμα, εἶτα καὶ τὴν σεαυτοῦ φύσιν κατάμαθε, εἰ δύνασαι βαστάσαι. πένταθλος εἶναι βούλει ἢ παλαιστής; ἴδε σεαυτοῦ τοὺς βραχίονας, τοὺς μηρούς, τὴν ὄσφυν κατάμαθε· ἄλλος γὰρ πρὸς ἄλλο πέφυκε. δοκεῖς ὅτι ταῦτα ποιῶν ὡσαύτως δύνασαι ἐσθίειν, ὡσαύτως πίνειν, ὁμοίως ὀργίζεσθαι, ὁμοίως δυσαρεστεῖν; ἀγρυπνήσαι δεῖ, πονῆσαι, ἀπὸ τῶν οἰκείων ἀπελθεῖν, ὑπὸ παιδαρίου καταφρονηθῆναι, ὑπὸ τῶν πάντων καταγελασθῆναι, ἐν παντὶ ἥττον ἔχειν, ἐν τιμῇ, ἐν ἀρχῇ, ἐν δίκῃ, ἐν πραγματίῳ παντί. ταῦτα ἐπίσκεψαι, εἰ θέλεις ἀντικαταλλάξασθαι τούτων ἀπάθειαν, ἐλευθερίαν, ἀταραξίαν· εἰ δὲ μή, μὴ πρόσαγε· μὴ ὡς τὰ παιδία νῦν φιλόσοφος, ὕστερον δὲ τελώνης, εἶτα ῥήτωρ, εἶτα ἐπίτροπος Καίσαρος· ταῦτα οὐ συμφωνεῖ. ἓνα σε δεῖ ἄνθρωπον ἢ ἀγαθὸν ἢ κακὸν εἶναι· ἢ τὸ ἡγεμονικόν σε δεῖ ἐξεργάζεσθαι τοῖς αὐτοῦ ἢ τὰ ἐκτός· ἢ περὶ τὰ ἔσω φιλοτεχνεῖν ἢ περὶ τὰ ἔξω· τουτέστιν ἢ φιλοσόφου τάξιν ἐπέχειν ἢ ιδιώτου.)

c. 30 Τὰ καθήκοντα ὡς ἐπίπαν ταῖς σχέσεσι παραμετρεῖται. πατήρ ἐστιν· ὑπαγορεύεται ἐπιμελεῖσθαι, παραχωρεῖν πάντων, ἀνέχεσθαι λοιδοροῦντος, παίοντος. «ἀλλὰ κακὸς πατήρ ἐστι.» μή τι οὖν πρὸς ἀγαθὸν πατέρα φύσει ὤκειώθης, ἀλλὰ πρὸς πατέρα. ὁ ἀδελφὸς ἀδικεῖ; τήρει τοιγαροῦν τὴν τάξιν τὴν σεαυτοῦ πρὸς αὐτόν, μηδὲ σκόπει τί ἐκεῖνος ποιεῖ, ἀλλὰ τί σοὶ ποιήσαντι κατὰ φύσιν ἔξει ἢ σὴ προαίρεσις. σὲ γὰρ ἄλλος οὐ βλάψει, ἂν μὴ σὺ

you any harm, if you do not want it; only then will you be harmed, when you believe that you are harmed. In this way, therefore, you will discover the appropriate actions to expect from a fellow-citizen, from a neighbour, from a commander, if you get into the habit of looking at relationships.

**ch. 31** 1 With regard to piety towards the gods you should know that the most important thing is to have the right opinions about them, namely that they exist and administer the universe well and justly, and to have set yourself to obey them and to submit to everything that happens to you, and to follow it voluntarily, because it is being brought about by the highest intelligence. For in this way you will never blame the gods nor reproach them for neglecting you. 2 You can only realize this if you take away good and evil from the things that are not under our control, and place them exclusively in the things that are under our control. For when you believe that any of the things that are not under our control are either good or bad, you will inevitably blame and hate those who are responsible, when you fail to achieve what you want and fall into what you do not want. 3 For every living being by nature flees and avoids what it considers to be harmful and all that produces it, and pursues and admires what is useful and all that produces it. Therefore it is impossible for someone who believes that he is being harmed to enjoy what seems to do him harm, just as it is impossible to enjoy the harm itself.

θέλης· τότε δὲ ἔση βεβλαμμένος, ὅταν ὑπολάβῃς βλάπτεσθαι. οὕτως οὖν ἀπὸ τοῦ πολίτου, ἀπὸ τοῦ γείτονος, ἀπὸ τοῦ στρατηγοῦ τὸ καθήκον εὐρήσεις, ἐὰν τὰς σχέσεις ἐθίξῃ θεωρεῖν.

c. 31 Τῆς περὶ τοὺς θεοὺς εὐσεβείας ἴσθι ὅτι τὸ κυριώτατον ἐκεῖνό ἐστιν, ὀρθὰς ὑπολήψεις περὶ αὐτῶν ἔχειν ὡς ὄντων καὶ διοικούντων τὰ ὅλα καλῶς καὶ δικαίως, καὶ σαυτὸν εἰς τοῦτο καταταχέναι, τὸ πείθεσθαι αὐτοῖς καὶ εἴκειν πᾶσι τοῖς γινομένοις καὶ ἀκολουθεῖν ἐκόντα ὡς ὑπὸ τῆς ἀρίστης γνώμης ἐπιτελουμένοις. οὕτω γὰρ οὔτε μέμψη ποτὲ τοὺς θεοὺς οὔτε ἐγκαλέσεις ὡς ἀμελόμενος. ἄλλως δὲ τοῦτο οὐχ οἶόν τε γίνεσθαι, ἐὰν μὴ ἄρῃς ἀπὸ τῶν οὐκ ἐφ' ἡμῖν καὶ ἐν τοῖς ἐφ' ἡμῖν μόνοις θῆς τὸ ἀγαθὸν καὶ τὸ κακόν. ὡς ἂν γέ τι ἐκείνων ὑπολάβῃς ἀγαθὸν ἢ κακόν, πᾶσα ἀνάγκη, ὅταν ἀποτυγχάνῃς ὧν θέλεις καὶ περιπίπτῃς οἷς οὐ θέλεις, μέμφεσθαί σε καὶ μισεῖν τοὺς αἰτίους. πέφυκε γὰρ πρὸς τοῦτο πᾶν ζῶον, τὰ μὲν βλαβερὰ φαινόμενα καὶ τὰ αἷτια αὐτῶν φεύγειν καὶ ἐκτρέπεσθαι, τὰ δὲ ὠφέλιμα καὶ τὰ αἷτια αὐτῶν μετιέναι καὶ τεθυμακέναι. ἀμήχανον οὖν βλάπτεσθαί τινα οἰόμενον χαίρειν τῷ δοκοῦντι βλάπτειν, ὥσπερ καὶ τὸ αὐτῇ τῇ βλάβῃ χαίρειν ἀδύ-

4 Hence too a father is abused by his son, when he does not give his son a share of those things that seem to be good; this too made an Eteocles and a Polyneices, namely the fact that they considered ruling a good thing; because of this, too, the farmer abuses the gods, and likewise the sailor, the merchant, the people who lose their wives and their children. For where someone's interest is, there is his piety too. Accordingly, whoever takes care to desire and avoid as he should do, takes care of piety at the same time. 5 But it is appropriate to everyone to make libations and sacrifices and to offer the first fruits according to ancestral tradition, in a manner that is pure and not slovenly nor careless, nor stingy nor beyond one's means.

ch. 32 1 Whenever you make use of divination, remember that you do not know what will happen, but that you have come to find this out from the fortune-teller; yet you have come with knowledge of its nature, if you really are a philosopher. For if it is one of the things that are not under our control, it is inevitable that it is neither good nor bad. 2 Therefore do not bring desire or aversion to the fortune-teller (otherwise, you will come to him full of fear), but with the conviction that everything that will happen is indifferent and nothing to you, whatever it is (for you will be able to use it well, and nobody will prevent you from doing so)—full of confidence, then, go to the

νατον. ἔνθεν καὶ πατήρ ὑπὸ υἱοῦ λοιδορεῖται, ὅταν τῶν δοκούντων ἀγαθῶν εἶναι τῷ παιδί μὴ μεταδιδῶ· καὶ Ἐτεοκλέα καὶ Πολυνεΐκην τοῦτ' ἐποίησε, τὸ ἀγαθὸν οἶεσθαι τὴν τυραννίδα· διὰ τοῦτο καὶ ὁ γεωργὸς λοιδορεῖ τοὺς θεοὺς, διὰ τοῦτο ὁ ναύτης, διὰ τοῦτο ὁ ἔμπορος, διὰ τοῦτο οἱ τὰς γυναῖκας καὶ τὰ τέκνα ἀπολλύντες. ὅπου γὰρ τὸ συμφέρον, ἐκεῖ καὶ τὸ εὐσεβές· ὥστε ὅστις ἐπιμελεῖται τοῦ ὀρέγεσθαι ὡς δεῖ καὶ ἐκκλίνειν, ἐν τῷ αὐτῷ καὶ εὐσεβείας ἐπιμελεῖται. σπένδειν δὲ καὶ θύειν καὶ ἀπάρχεσθαι κατὰ τὰ πάτρια ἑκάστοις προσήκει, καθαρῶς καὶ μὴ ἐπισεσυρμένως μηδὲ ἀμελῶς μηδὲ γλίσχρως μηδὲ ὑπὲρ δύναμιν.

c. 32 Ὅταν μαντικῇ προσίης, μέμνησο ὅτι τί μὲν ἀποβήσεται οὐκ οἶδας, ἀλλὰ ἥκεις ὡς παρὰ τοῦ μάντεως αὐτὸ πευσόμενος, ὅποιον δέ τί ἐστίν, εἰδὼς ἐλήλυθας, εἶπερ εἴ φιλόσοφος. εἰ γὰρ ἐστὶ τῶν οὐκ ἐφ' ἡμῖν, πᾶσα ἀνάγκη μήτε ἀγαθὸν αὐτὸ εἶναι μήτε κακόν. μὴ φέρε οὖν πρὸς τὸν μάντιν ὄρεξιν ἢ ἔκκλισιν (εἰ δὲ μή, τρέμων αὐτῷ πρόσει), ἀλλὰ διεγνωκῶς ὅτι πᾶν τὸ ἀποβησόμενον ἀδιάφορον καὶ οὐδὲν πρὸς σέ, ὅποιον δ' ἂν ᾖ (ἔσται γὰρ αὐτῷ χρήσασθαι καλῶς καὶ τοῦτο οὐδεὶς κωλύσει)—θαρρῶν οὖν ὡς ἐπὶ

gods as to counsellors, and then, when you get some advice, remember whom you have taken as your counsellors and whose advice you will disregard if you disobey. 3 Go to divination as Socrates thought proper, that is, in cases where the whole investigation has reference to the outcome, and where there are no other means to obtain certainty about the matter at stake, neither from reason nor from any other technical art. Thus, whenever it is necessary to share a danger with a friend or with your country, do not ask the fortune-teller whether you must share the danger; for when the fortune-teller tells you that the sacrifices have turned out unfavourably, it is clear that this portends death, or the mutilation of some part of your body, or exile; but reason requires that you stand by your friend and share the danger of your country all the same. Therefore, pay attention to the greatest fortune-teller, the Pythian Apollo, who threw out of his temple the man who did not help his friend when he was being murdered.

ch. 33 1 Lay down for yourself, at the outset, a certain character and a pattern that you will maintain both when on your own and when meeting other people. 2 Be silent for the most part, or say only what is necessary, in a few words. When, on rare occasions, circumstances call for saying something, we will do so, but about nothing ordinary: not about gladiator-fights, not about horse-races,

συμβούλους ἔρχου τοὺς θεοὺς, καὶ λοιπὸν ὅταν τί σοι συμβου-  
λευθῇ, μέμνησο τίνας συμβούλους παρέλαβες καὶ τίνων παρ-  
ακούσεις ἀπειθήσας. ἔρχου δὲ ἐπὶ τὸ μαντεύεσθαι καθάπερ ἡξίου  
Σωκράτης, ἐφ' ὧν ἡ πᾶσα σκέψις τὴν ἀναφορὰν εἰς τὴν ἔκβασιν  
ἔχει καὶ οὔτε ἐκ λόγου οὔτε ἐκ τέχνης τινὸς ἄλλης ἀφορμαὶ  
δίδονται πρὸς τὸ συνιδεῖν τὸ προκείμενον. ὥστε ὅταν δεῇσῃ  
συγκινδυνεύσαι φίλῳ ἢ πατρίδι, μὴ μαντεύεσθαι εἰ συγκινδυ-  
νευτέον· καὶ γὰρ ἂν προείπῃ σοι ὁ μάντις φαῦλα γεγονέναι τὰ ἱερά,  
δῆλον ὅτι θάνατος σημαίνεται ἢ πῆρωσις μέρους τινὸς τοῦ σώμα-  
τος ἢ φυγή· ἀλλ' αἰρεῖ ὁ λόγος καὶ σὺν τούτοις παρίστασθαι τῷ  
φίλῳ καὶ τῇ πατρίδι συγκινδυνεύειν. τοιγαροῦν τῷ μείζονι μάντει  
πρόσεχε τῷ Πυθίῳ, ὃς ἐξέβαλε τοῦ ναοῦ τὸν οὐ βοηθήσαντα  
ἀναιρουμένῳ τῷ φίλῳ.

c. 33 Τάξον τινὰ ἤδη χαρακτῆρα σεαυτῷ καὶ τύπον ὃν φυ-  
λάξεις ἐπὶ τε σεαυτοῦ ὧν καὶ ἀνθρώποις ἐντυγχάνων. σιωπὴ τὸ  
πολὺ ἔστω ἢ λαλείσθω τὰ ἀναγκαῖα καὶ δι' ὀλίγων. σπανίως δέ  
ποτε καιροῦ παρακαλοῦντος ἐπὶ τὸ λέγειν τι ἤξομεν, ἀλλὰ περὶ  
οὐδενὸς τῶν τυχόντων· μὴ περὶ μονομαχιῶν, μὴ περὶ ἵπποδρομιῶν,

not about athletes, not about food or drink, the topics that are discussed everywhere; and in particular do not speak about people, blaming or praising or comparing them. [3] If, then, you are able to do so, guide your own conversation and that of your companions to appropriate topics; but if you find yourself alone amidst strangers, be silent. 4 Do not laugh much, nor at many things, nor without restraint. 5 Avoid swearing an oath altogether, if it is possible; otherwise, avoid it as far as circumstances allow. 6 Avoid banquets given by outsiders and by those who know nothing about philosophy. But if sometimes the appropriate occasion arises, beware not to slip into the behaviour of the non-philosopher. For you must know that, if someone's friend is dirty, it is inevitable that he who is in his company will get dirty as well, even if he himself happens to be clean. 7 As to things that have to do with your body, take only what is strictly necessary, like food, drink, clothing, housing, household slaves; reject everything that is outward show or luxury. 8 With regard to sex you should stay pure before marriage as far as you can. If you indulge in sex, partake only of what is legitimate. Do not, however, behave offensively or censoriously towards those who do

μη περὶ ἀθλητῶν, μη περὶ βρωμάτων ἢ πομάτων, τῶν ἑκασταχοῦ λεγομένων, μάλιστα δὲ μη περὶ ἀνθρώπων ψέγοντα ἢ ἐπαινοῦντα ἢ συγκρίνοντα. ἂν μὲν οὖν οἴός τε ᾦς, μέταγε τοὺς σοὺς λόγους καὶ τοὺς τῶν συνόντων ἐπὶ τὸ προσήκον· εἰ δὲ ἐν ἀλλοφύλοις ἀποληφθεὶς τύχοις, σιώπα. γέλως μὴ πολὺς ἔστω μηδὲ ἐπὶ πολλοῖς μηδὲ ἀνειμένος. ὄρκον παραίτησαι, εἰ μὲν οἶόν τε, εἰς ἅπαν, εἰ δὲ μή, ἐκ τῶν ἐνόντων. ἐστιάσεις τὰς ἔξω καὶ ἰδιωτικὰς διακρούου· ἐὰν δέ ποτε γένηται καιρὸς, ἐντετάσθω σοι ἡ προσοχὴ μή ποτε ἄρα ὑπορρυῆς εἰς ἰδιωτισμόν. ἴσθι γὰρ ὅτι, ἐὰν ὁ ἐταῖρος ᾗ μεμολυσμένος, καὶ τὸν συνανατριβόμενον αὐτῷ μολύνεσθαι ἀνάγκη, κἂν αὐτὸς ᾖ τύχῃ καθαρὸς. τὰ περὶ τὸ σῶμα μέχρι τῆς χρείας ψιλῆς παραλάβανε, οἷον τροφάς, πόμα, ἀμπεχόνην, οἰκίαν, οἰκετείαν· τὸ δὲ πρὸς δόξαν ἢ τρυφὴν ἅπαν περίγραφε. περὶ ἀφροδίσια εἰς δύναμιν πρὸ γάμου καθαρευτέον· ἀπτομένῳ δὲ ᾧ νόμιμόν ἐστι μεταληπτέον. μὴ μέντοι ἐπαχθῆς γίνου τοῖς χρωμένοις μηδὲ ἐλεγκτικός, μηδὲ

indulge, and do not state time and again that you do not indulge yourself. 9 When someone reports to you that so-and-so is speaking ill of you, do not defend yourself against what is said, but answer, "He obviously did not know my other faults, or he would not have mentioned these only." 10 It is not necessary to go to the public shows often. If sometimes the appropriate occasion should arise, do not show clearly that you are concerned with anyone else but yourself, that is, only wish to happen what is happening and only wish the winner to win; for in that way you will not be impeded. Abstain altogether from shouting or laughing at anyone or being immoderately excited. And after you have left, do not speak much about what has happened, except in so far as it contributes to your own improvement; for from such behaviour it becomes clear that you admired the spectacle. 11 Do not go rashly or readily to public lectures by some people; and when you go, maintain your dignity and equanimity, and do not become offensive to others. 12 When you are about to meet someone, especially one of the people enjoying high esteem, ask yourself what Socrates or Zeno would have done in such circumstances, and you will not be at a loss to deal with the situation properly. 13 When you go to see someone with great power, say to yourself that you will not find him at home, that you will be shut out, that the doors will be slammed in your face, that he will pay no attention to you. And if it is your duty to go all the same, go and take things as they come, and never say to yourself, "It was not worth all the trouble"; for that is the behaviour of a non-philosopher, that is, a

πολλαχοῦ τὸ ὅτι αὐτὸς οὐ χρῆ παρὰφερε. εἰάν τις σοι ἀπαγγεῖλῃ ὅτι ὁ δεῖνά σε κακῶς λέγει, μὴ ἀπολογοῦ πρὸς τὰ λεχθέντα, ἀλλὰ ἀποκρίνου διότι «ἡγνόει γὰρ τὰ ἄλλα τὰ προσόντα μοι κακά, ἐπεὶ οὐκ ἂν ταῦτα μόνα ἔλεγεν.» εἰς τὰ θέατρα τὸ πολὺ παριέναι οὐκ ἀναγκαῖον. εἰ δέ ποτε καιρὸς εἴη, μηδενὶ ἄλλῳ σπουδάζων φαίνου ἢ σεαυτῷ, τουτέστι θέλε γίνεσθαι μόνα τὰ γινόμενα καὶ νικᾶν μόνον τὸν νικῶντα· οὕτω γὰρ οὐκ ἐμποδισθήσῃ. βοῆς δὲ καὶ τοῦ ἐπιγελᾶν τινὶ ἢ ἐπὶ πολὺ συγκινεῖσθαι παντελῶς ἀπέχου. καὶ μετὰ τὸ ἀπαλλαγῆναι μὴ πολλὰ περὶ τῶν γεγενημένων διαλέγου, ὅσα μὴ φέρει πρὸς τὴν σὴν ἐπανάρθωσιν· ἐμφαίνεται γὰρ ἐκ τοῦ τοιούτου ὅτι ἐθαύμασας τὴν θεάν. εἰς ἀκροάσεις τινῶν μὴ εἰκῇ μηδὲ ῥαδίως πάριθι· παριῶν δὲ τὸ σεμνὸν καὶ εὐσταθὲς καὶ ἅμα ἀνεπαχθὲς φύλασσε. ὅταν τινὶ μέλλῃς συμβάλλειν, μάλιστα τῶν ἐν ὑπεροχῇ δοκούντων, πρόβαλλε σεαυτῷ τί ἂν ἐποίησεν ἐν τούτῳ Σωκράτης ἢ Ζήνων, καὶ οὐκ ἀπορήσεις τοῦ χρήσασθαι προσηκόντως τῷ ἐμπεσόντι. ὅταν φοιτᾷς πρὸς τινὰ τῶν μέγα δυναμένων, πρόβαλλε ὅτι οὐχ εὐρήσεις αὐτὸν ἔνδον, ὅτι ἀποκλεισθήσῃ, ὅτι ἐντιναχθήσονται σοὶ αἱ θύραι, ὅτι οὐ φροντιεῖ σου. κἂν σὺν τούτοις ἐλθεῖν καθήκη, ἐλθὼν φέρε τὰ γινόμενα καὶ μηδέποτε εἴπῃς αὐτὸς πρὸς σεαυτὸν ὅτι «οὐκ ἦν τοσούτου»· ιδιωτικὸν γὰρ καὶ διαβεβλημένον

man who takes offence at externals. 14 In your conversations avoid to speak often and excessively about your own deeds or predicaments; for to you it may be pleasant to recall your own predicaments, but to others it is not just as pleasant to listen to what has happened to you. [15] Take care, too, to avoid raising a laugh; for this is a place from which you may easily slip into vulgarity, and at the same time it is likely to diminish your neighbours' respect for you. [16] It is also risky to fall into foul language. So whenever something like this occurs, go as far as to criticize the one who uses such language, if the situation permits you to do so; otherwise, make it clear that you are displeased by such language, by keeping silent and blushing and frowning.

**ch. 34** When you get the impression of some pleasure, just as in the case of other impressions, beware not to get carried away by it,

πρὸς τὰ ἐκτός. ἐν ταῖς ὁμιλίαις ἀπέστω τὸ σαυτοῦ τινων ἔργων ἢ κινδύνων ἐπὶ πολὺ καὶ ἀμέτρως μεμνήσθαι. οὐ γὰρ ὥς σοὶ ἡδύ ἐστι τὸ τῶν σῶν κινδύνων μεμνήσθαι, οὕτω καὶ τοῖς ἄλλοις ἡδύ ἐστι τὸ τῶν σοὶ συμβεβηκότων ἀκούειν. ἀπέστω δὲ καὶ τὸ γέλωτα κινεῖν· ὀλισθηρὸς γὰρ ὁ τόπος εἰς ιδιωτισμὸν καὶ ἅμα ἱκανὸς τὴν αἰδῶ τὴν πρὸς σὲ τῶν πλησίον ἀνεῖναι. ἐπισφαλὲς δὲ καὶ τὸ εἰς αἰσχρολογίαν ἐμπεσεῖν. ὅταν οὖν τι συμβῇ τοιοῦτον, ἂν μὲν εὐκαιρον ᾖ, καὶ ἐπίπληξον τῷ προελθόντι· εἰ δὲ μή, τῷ γε ἀποσιωπῆσαι καὶ ἐρυθριᾶσαι καὶ σκυθρωπάσαι δηλὸς γίνου δυσχεραίνων τῷ λόγῳ.

**c. 34** "Ὅταν ἡδονῆς τινος φαντασίαν λάβῃς, καθάπερ ἐπὶ τῶν ἄλλων, φύλασσε σεαυτὸν μὴ συναρπασθῆς ὑπ' αὐτῆς, ἀλλ' ἐκ-

but let the matter wait for you and give yourself a little time to think. Next think of both these moments: the moment that you will enjoy the pleasure, and the moment that, having enjoyed the pleasure, you will come to regret it and blame yourself; and set against these how glad you will be when you have refrained from it and how you will praise yourself. When, however, it seems to be the right moment to take action, be attentive that its enticement and attractiveness do not get the better of you, but set against it how much better it is to be conscious of having won this victory over it.

**ch. 35** Whenever you do something with the conviction that it should be done, never try not to be seen while doing it, even if most people will judge it unfavourably. For if you are not doing the right thing, avoid the deed itself; and if you do the right thing, why be afraid of those who will criticize you wrongly?

**ch. 36** Just as the statements «It is day» and «It is night» can be used for making a disjunctive proposition [either it is day or it is night], but not for making a conjunctive one [\*if it is day, it is night],

δεξάσθω σε τὸ πρᾶγμα καὶ ἀναβολὴν τινὰ παρὰ σεαυτοῦ λάβε. ἔπειτα μνήσθητι ἀμφοτέρων τῶν χρόνων, καθ' ὃν τε ἀπολαύσεις τῆς ἡδονῆς, καὶ καθ' ὃν ἀπολαύσας ὕστερον μετανοήσεις καὶ αὐτὸς σεαυτῷ λοιδορήσῃ· καὶ τούτοις ἀντίθες ὅπως ἀποσχόμενος χαιρήσεις καὶ ἐπαινέσεις αὐτὸς σεαυτόν. ἂν δὲ εὐκαιρον φανῇ ἄψασθαι τοῦ ἔργου, πρόσεχε μὴ ἡττήσῃ σε τὸ προσηνὲς αὐτοῦ καὶ ἀγωγόν, ἀλλ' ἀντιτίθει πόσῳ ἄμεινον τὸ συνειδέναι σεαυτῷ ταύτην τὴν νίκην νενικηκότι.

**c. 35** Ὅταν τι διαγνοῦς ὅτι ποιητέον ἐστὶ ποιῆς, μηδέποτε φύγῃς ὀφθῆναι πράσσων αὐτό, κἂν ἀλλοιόν τι οἱ πολλοὶ μέλλωσι περὶ αὐτοῦ ὑπολαμβάνειν. εἰ μὲν γὰρ οὐκ ὀρθῶς ποιεῖς, αὐτὸ τὸ ἔργον φεῦγε· εἰ δὲ ὀρθῶς, τί φοβῇ τοὺς ἐπιπλήζοντας οὐκ ὀρθῶς;

**c. 36** Ὡς τὸ «ἡμέρα ἐστί» καὶ «νύξ ἐστι» πρὸς μὲν τὸ διεζευγμένον, μεγάλην ἔχει ἀξίαν, πρὸς δὲ τὸ συμπεπλεγμένον ἀπαξίαν,



so too picking out the greatest portion at a banquet may be valuable for your body, but it is worthless for preserving social feeling in the way one should. So whenever you are having dinner with someone, what you should bear in mind is not only what the quality of the dishes does for your body, but also how the quality of your behaviour towards your host must be observed.

**ch. 37** If you are undertaking a role that exceeds your capacities, you both disgrace yourself in that task and you fail to achieve what you could have done.

**ch. 38** Just as in walking around you take care not to step on a nail or twist your foot, so take care also not to harm your guiding principle. And if we observe this rule in every action, we shall set about every action more securely.

**ch. 39** The measure of possessions for each man is his body, just as the foot is the measure of the shoe. If you abide by this principle, you will maintain the measure; but if you step beyond it, you will inevitably fall into a precipice in the end; just as in the case of the

οὕτω καὶ τὸ τὴν μείζω μερίδα ἐκλέξασθαι πρὸς μὲν τὸ σῶμα ἐχέτω ἀξίαν, πρὸς δὲ τὸ τὸ κοινωνικὸν ἐν ἐστιάσει οἷον δεῖ φυλάξαι ἀπαξίαν ἔχει. ὅταν οὖν συνεσθίης ἐτέρῳ, μέμνησο μὴ μόνον τὴν πρὸς τὸ σῶμα ἀξίαν τῶν παρακειμένων ὁρᾶν, ἀλλὰ καὶ τὴν πρὸς τὸν ἐστιάτορα οἷαν δεῖ φυλαχθῆναι.

**c. 37** Ἐὰν ὑπὲρ δύναντι ἀναλάβῃς τι πρόσωπον, καὶ ἐν τούτῳ ἡσχημόνησας καὶ ὃ ἡδύνασο ἐκπληρῶσαι παρέλιπες.

**c. 38** Ἐν τῷ περιπατεῖν καθάπερ προσέχεις μὴ ἐπιβῆς ἢ λῶ ἢ στρέψῃς τὸν πόδα, οὕτω πρόσεχε μὴ καὶ τὸ ἡγεμονικὸν βλάβῃς τὸ σεαυτοῦ. καὶ τοῦτ' ἂν ἐφ' ἐκάστου ἔργου παραφυλάσσωμεν, ἀσφαλέστερον ἀψόμεθα ἐκάστου.

**c. 39** Μέτρον κτήσεως τὸ σῶμα ἐκάστῳ, ὡς ὁ ποὺς ὑποδήματος. ἐὰν μὲν ἐπὶ τούτου στήῃς, φυλάξεις τὸ μέτρον· ἐὰν δὲ ὑπερβῇς, ὡς κατὰ κρημοῦ λοιπὸν ἀνάγκη φέρεσθαι· καθάπερ καὶ ἐπὶ τοῦ

shoe, if you step beyond the foot, you will first have a gilded shoe, then a purple one, then an embroidered one. For there is no limit to a thing once it has gone beyond its measure.

**ch. 40** Women are called ladies by men as soon as they are fourteen years old. Accordingly, when they see that they have nothing else, except sleeping with men, they start dressing up and placing all their hopes in that. It is therefore worthwhile to make them realize that they are honoured for nothing else than appearing modest and self-respecting.

**ch. 41** It shows lack of talent to spend excessive time on the things that concern the body, for instance much exercise, much eating, much drinking, much defecating, having sexual intercourse. These things should be done in passing, your whole attention should be devoted to your mind.

**ch. 42** When someone does you wrong or speaks ill of you, remember that he does or says so because he thinks that it is his duty. Therefore it is impossible that he acts on what appears to you, but he must act on what appears to himself; accordingly, if his opinion is wrong, the man who has been deceived is the one who suffers the harm. For if someone believes a true conjunctive proposition to be false, it is not the conjunctive proposition that suffers the harm, but

ὑποδήματος, ἐὰν ὑπὲρ τὸν πόδα ὑπερβῇς, γίνεται κατάχρυσον ὑπόδημα, εἶτα πορφυροῦν, εἶτα κεντητόν· τοῦ γὰρ ἅπαξ ὑπὲρ τὸ μέτρον ὅρος οὐδεὶς ἐστίν.

**c. 40** Αἱ γυναῖκες εὐθὺς ἀπὸ τεσσαρεσκαίδεκα ἐτῶν ὑπὸ τῶν ἀνδρῶν κυρίαὶ καλοῦνται. τοιγαροῦν ὁρῶσαι ὅτι ἄλλο μὲν οὐδὲν αὐταῖς πρόσεστι, μόνον δὲ συγκοιμῶνται τοῖς ἀνδράσιν, ἄρχονται καλλωπίζεσθαι καὶ ἐν τούτῳ πάσας ἔχειν τὰς ἐλπίδας. προσέχειν οὖν ἄξιον ἵνα αἰσθῶνται ὅτι ἐπ' οὐδενὶ ἄλλῳ τιμῶνται ἢ τῷ κόσμῳ φαίνεσθαι καὶ αἰδήμονες.

**c. 41** Ἀφύϊας σημεῖον τὸ ἐνδιατρίβειν τοῖς περὶ τὸ σῶμα, οἷον ἐπὶ πολὺ γυμνάζεσθαι, ἐπὶ πολὺ ἐσθίειν, ἐπὶ πολὺ πίνειν, ἐπὶ πολὺ ἀποπατεῖν, ὀχεύειν· ἀλλὰ ταῦτα μὲν ἐν παρέργῳ ποιητέον, περὶ δὲ τὴν γνώμην ἢ πᾶσα ἔστω ἐπιστροφή.

**c. 42** Ὅταν τίς σε κακῶς ποιῇ ἢ κακῶς λέγῃ, μέμνησο ὅτι καθήκειν αὐτῷ οἰόμενος ποιεῖ ἢ λέγει. οὐχ οἷόν τε οὖν ἀκολουθεῖν αὐτὸν τῷ σοὶ φαινομένῳ, ἀλλὰ τῷ ἑαυτῷ· ὥστε εἰ κακῶς φαίνεται, ἐκεῖνος βέβλαπται ὅσπερ καὶ ἐξηπάτηται. καὶ γὰρ τὸ ἀληθὲς συμπεπλεγμένον ἐάν τις ὑπολάβῃ ψεῦδος, οὐ τὸ συμπεπλεγμένον

the man with the wrong opinion. So when you start out from these considerations, you will be gentle with the man who abuses you; for on each occasion you must say, "So it seemed best to him".

ch. 43 Everything has two handles, one by which it can be carried, one by which it cannot. If your brother treats you unjustly, do not take the matter by the handle that he treats you unjustly (for by this handle the matter cannot be carried), but rather by this one, that he is your brother, that he was brought up with you; and then you will take it by the handle by which it can be carried.

ch. 44 These statements are incompatible: "I am richer than you, so I am superior to you"; "I am more eloquent than you, so I am superior to you". These are more compatible: "I am richer than you, so my property is superior to yours"; "I am more eloquent than you, so my eloquence is superior to yours". But you are neither property nor eloquence.

ch. 45 Someone bathes quickly: do not say, "He bathes badly", but "He bathes quickly". Someone drinks much wine: do not say, "He drinks badly", but "He drinks much". For before knowing his motives, how do you know that it is bad? In that way it will not happen to you that you receive convincing sense-impressions of some things and give your assent to others.

βέβλαπται, ἀλλ' ὁ ἐξαπατηθεῖς. ἀπὸ τούτων οὖν ὁρμώμενος πρῶως ἔξεις πρὸς τὸν λοιδοροῦντα· ἐπιφθέγγου γὰρ ἐφ' ἐκάστου ὅτι «ἔδοξεν αὐτῷ».

c. 43 Πᾶν πρᾶγμα δύο ἔχει λαβάς, τὴν μὲν φορητὴν, τὴν δὲ ἀφόρητον. ὁ ἀδελφὸς ἐὰν ἀδικῇ, ἐντεῦθεν αὐτὸ μὴ λάμβανε ὅτι ἀδικεῖ (αὕτη γὰρ ἡ λαβὴ ἐστὶν αὐτοῦ οὐ φορητή), ἀλλ' ἐκεῖθεν μᾶλλον ὅτι ἀδελφός, ὅτι σύντροφος, καὶ λήψῃ αὐτὸ καθ' ὃ φορητόν ἐστιν.

c. 44 Οὗτοι οἱ λόγοι ἀσύνακτοι· «ἐγὼ σου πλουσιώτερός εἰμι, ἐγὼ σου ἄρα κρείττων»· «ἐγὼ σου λογιώτερος, ἐγὼ σου ἄρα κρείττων». ἐκεῖνοι δὲ μᾶλλον συνακτικοί· «ἐγὼ σου πλουσιώτερός εἰμι, ἢ ἐμὴ ἄρα κτῆσις τῆς σῆς κρείττων»· «ἐγὼ σου λογιώτερος, ἢ ἐμὴ ἄρα λέξις τῆς σῆς κρείττων». σὺ δέ γε οὔτε κτῆσις εἶ οὔτε λέξις.

c. 45 Λούεται τις ταχέως· μὴ εἴπῃς ὅτι «κακῶς», ἀλλ' ὅτι «ταχέως». πίνει τις πολὺν οἶνον· μὴ εἴπῃς ὅτι «κακῶς», ἀλλ' ὅτι «πολύν». πρὶν ἢ γὰρ διαγνῶναι τὸ δόγμα, πόθεν οἶσθα εἰ κακῶς; οὕτως οὐ συμβήσεται σοι ἄλλων μὲν φαντασίας καταληπτικὰς λαμβάνειν, ἄλλοις δὲ συγκατατίθεσθαι.

ch. 46 1 Do not call yourself a philosopher on any occasion, and do not talk much about philosophic principles in the presence of non-philosophers, but practise what follows from the philosophic principles. For instance, at a banquet do not say how people should eat, but eat as people should. For remember that Socrates had eliminated ostentation so completely that people came to him because they wanted him to bring them into contact with philosophers, and he took them along; so little did he care that he was being ignored. 2 And when a discussion arises about some philosophic principle among non-philosophers, keep silent for the most part; for there is a fair risk that you will spew out immediately what you have not digested. And when someone says to you that you know nothing, and you are not hurt, then you may be convinced that you are making a beginning with your task. For sheep, too, do not bring their food to the shepherds to show them how much they have eaten, but after they have digested their food within themselves, they produce wool and milk outside themselves; you too, therefore, do not show the philosophic principles to the non-philosophers, but show them the deeds that result from the principles as digested by you.

ch. 47 When you have become adapted to simple living with regard to your body, do not make a show of it; and when you drink water, do not say on every occasion that you are drinking water. And if ever you want to train yourself to enduring physical discomfort, do it by yourself, and not in the presence of outsiders. Do not embrace statues; but on occasion when you are very thirsty, take a mouthful of water and spew it out, and do not tell anyone.

c. 46 Μηδαμοῦ σεαυτὸν εἶπης φιλόσοφον, μηδὲ λάλει τὸ πολὺ ἐν ιδιώταις περὶ θεωρημάτων, ἀλλὰ ποίει τὰ ἀπὸ τῶν θεωρημάτων. οἷον ἐν συμποσίῳ μὴ λέγε πῶς δεῖ ἐσθίειν, ἀλλ' ἐσθιε ὡς δεῖ. μέμνησο γὰρ ὅτι οὕτως ἀφηρῆκει πανταχόθεν Σωκράτης τὸ ἐπιδεικτικὸν ὥστε ἤρχοντο πρὸς αὐτὸν βουλόμενοι φιλοσόφοις ὑπ' αὐτοῦ συσταθῆναι, καὶ κεῖνος ἀπῆγεν αὐτούς· οὕτως ἠνείχετο παρορώμενος. καὶ περὶ θεωρήματός τινος ἐν ιδιώταις ἐμπίπτῃ λόγος, σιώπα τὸ πολὺ· μέγας γὰρ ὁ κίνδυνος εὐθὺς ἐξεμέσαι ἃ οὐκ ἔπεψας. καὶ ὅταν εἶπῃ σοὶ τις ὅτι οὐδὲν οἶσθα καὶ σὺ μὴ δηχθῆς, τότε ἴσθι ὅτι ἄρχῃ τοῦ ἔργου. ἐπεὶ καὶ τὰ πρόβατα οὐ χόρτον φέροντα τοῖς ποιμέσιν ἐπιδεικνύει πόσον ἔφαγεν, ἀλλὰ τὴν νομὴν ἔσω πέψαντα ἔρια ἔξω φέρει καὶ γάλα· καὶ σὺ τοίνυν μὴ τὰ θεωρήματα τοῖς ιδιώταις ἐπιδείκνυε, ἀλλ' ἀπ' αὐτῶν πεφθέντων τὰ ἔργα.

c. 47 Ὅταν εὐτελῶς ἡρμοσμένος ᾖ κατὰ τὸ σῶμα, μὴ καλλωπίζου ἐπὶ τούτῳ· μηδ' ἂν ὕδωρ πίνῃς, ἐκ πάσης ἀφορμῆς λέγε ὅτι ὕδωρ πίνεις. καὶ ἀσκῆσαί ποτε πρὸς πόνον θέλῃς, σαυτῷ καὶ μὴ τοῖς ἔξω. μὴ τοὺς ἀνδριάντας περιλάμβανε· ἀλλὰ διψῶν ποτε σφοδρῶς ἐπίσπασαι ψυχροῦ ὕδατος καὶ ἐκπτυσον καὶ μηδενὶ εἶπῃς.

ch. 48a [1] The position and character of a non-philosopher: he never looks for benefit or harm from himself, but from external things. The position and character of a philosopher: he looks for all benefit and harm from himself.

ch. 48b 2 Signs of someone who is making progress: he censures nobody, he praises nobody, he blames nobody, he makes reproaches to nobody, he says nothing about himself as though he were something or knew something. When he is hindered or hampered, he blames himself. And when someone praises him, he laughs to himself at the one who praises him; and when someone censures him, he does not defend himself. He moves around like people recovering from a disease, taking heed to disturb none of the parts that are getting well, before they have recovered completely. 3 He has removed from himself every desire; as to aversion, he has relegated it only to the things that are not in accordance with nature among the things under our control. In regard to everything he exercises choice without straining. If he makes the impression of being foolish or stupid, he does not care. In a word, he keeps guard over himself as over an enemy lying in wait.

ch. 49 When someone gives himself airs because he is able to understand and explain Chrysippus' books, say to yourself, "If Chrysippus had not written obscurely, he would have had nothing to give himself airs about." As to me, what do I want? To understand nature and follow her. Therefore I seek who is the one who can

c. 48a Ἰδιώτου στάσις καὶ χαρακτήρ· οὐδέποτε ἐξ ἑαυτοῦ προσδοκᾷ ὠφέλειαν ἢ βλάβην, ἀλλ' ἀπὸ τῶν ἔξω. φιλοσόφου στάσις καὶ χαρακτήρ· πᾶσαν ὠφέλειαν καὶ βλάβην ἐξ ἑαυτοῦ προσδοκᾷ.

c. 48b Σημεῖα προκόπτοντος· οὐδένᾳ ψέγει, οὐδένᾳ ἐπαινεῖ, οὐδένᾳ μέμφεται, οὐδενὶ ἐγκαλεῖ, οὐδὲν περὶ ἑαυτοῦ λέγει ὡς ὄντος τι ἢ εἰδότος τι. ὅταν ἐμποδισθῇ τι ἢ κωλυθῇ, ἑαυτῷ ἐγκαλεῖ. κἂν τις αὐτὸν ἐπαινῇ, καταγελά τοῦ ἐπαινοῦντος αὐτὸς παρ' ἑαυτῷ· κἂν ψέγῃ, οὐκ ἀπολογεῖται. περίεσι δὲ καθάπερ οἱ ἄρρωστοι, εὐλαβούμενός τι κινῆσαι τῶν καθισταμένων, πρὶν πῆξιν λαβεῖν. ὄρεξιν ἅπασαν ἤρκεν ἐξ ἑαυτοῦ· τὴν δὲ ἔκκλινει εἰς μόνα τὰ παρὰ φύσιν τῶν ἐφ' ἡμῖν μετατέθεικεν. ὁρμῇ πρὸς ἅπαντα ἀνειμένη χρῆται. ἂν ἡλίθιος ἢ ἀμαθὴς δοκῇ, οὐ πεφρόντικεν. ἐνὶ τε λόγῳ, ὡς ἐχθρὸν ἑαυτὸν παραφυλάσσει καὶ ἐπίβουλον.

c. 49 Ὅταν τις ἐπὶ τῷ νοεῖν καὶ ἐξηγεῖσθαι δύνασθαι τὰ Χρυσίππου βιβλία σεμνύνηται, λέγε αὐτὸς πρὸς σεαυτὸν ὅτι «εἰ μὴ Χρύσιππος ἀσαφῶς ἐγεγράφει, οὐδὲν ἂν εἶχεν οὗτος ἐφ' ᾧ σεμνυνεῖται.» ἐγὼ δὲ τί βούλομαι; καταμαθεῖν τὴν φύσιν καὶ ταύτῃ ἔπεσθαι. ζητῶ οὖν τίς ἐστὶν ὁ ἐξηγούμενος καὶ ἀκούσας ὅτι

explain it to me, and when I hear that it is Chrysippus, I go to him. But I do not understand what he has written: so I seek someone to explain it to me. And up to this point there is nothing to be proud of. When I have found the interpreter, though, it remains to me to put into practice what I have learnt; this is the only thing to be proud of. However, if I admire the mere act of interpretation, what else have I become but a philologist instead of a philosopher, with the only difference that I interpret Chrysippus instead of Homer? No, when someone says to me, "Explain Chrysippus' work to me", I would sooner blush when I fail to show acts that are in accordance and harmony with Chrysippus' lessons.

**ch. 50** Stand fast by the principles you set before yourself, as if they were laws, as if you would act impiously if you were to transgress any of them. Do not bother what someone may say about you; for that no longer is yours.

**ch. 51** 1 Until what moment are you postponing to deem yourself worthy of the best things, and not to transgress in anything the orders of reason? You have accepted the philosophic principles; you have conversed with those with whom you had to converse. What kind of teacher are you still waiting for, that you should put off improving yourself until his arrival? You are not a boy any more, but already a full-grown man. If you are now neglectful and light-hearted, and if

Χρύσιππος ἔρχομαι ἐπ' αὐτόν. ἀλλ' οὐ νοῶ τὰ γεγραμμένα· ζητῶ οὖν τὸν ἐξηγησόμενον. καὶ μέχρι τούτων οὐπὼ σεμνὸν οὐδέν. ὅταν δὲ εὕρω τὸν ἐξηγούμενον, ὑπολείπεται χρῆσθαι τοῖς παρηγγελμένοις· τοῦτο αὐτὸ μόνον σεμνὸν ἐστίν. ἂν δὲ αὐτὸ τοῦτο τὸ ἐξηγεῖσθαι θαυμάσω, τί ἄλλο ἢ γραμματικὸς ἀπετελέσθην ἀντὶ φιλοσόφου, πλήν γε δὴ ὅτι ἀντὶ Ὅμηρου Χρύσιππον ἐξηγούμενος; μᾶλλον οὖν ὅταν τις εἴπῃ μοι «ἐπανάγνωθί μοι τὸ Χρυσίππειον», ἐρυθριῶ ὅταν μὴ δύνωμαι ὅμοια τὰ ἔργα καὶ σύμφωνα ἐπιδεικνύειν τοῖς λόγοις.

c. 50 Ὅσα προτίθεσαι, τούτοις ὡς νόμοις ἔμμενε, ὡς ἀσεβήσων ἂν παραβῇς τι τούτων. τί δὲ ἐρεῖ τις περὶ σου, μὴ ἐπιστρέφου· τοῦτο γὰρ οὐκέτι ἐστὶ σόν.

c. 51 Εἰς ποῖον ἔτι χρόνον ἀναβάλλῃ τὸ τῶν βελτίστων ἀξιούν σεαυτὸν καὶ ἐν μηδενὶ παραβαίνειν τὸν αἰροῦντα λόγον; παρείληφας τὰ θεωρήματα· οἷς ἔδει συμβάλλειν συμβέβληκας. ποῖον ἔτι διδάσκαλον προσδοκᾷς, ἵνα εἰς ἐκεῖνον ὑπερθῇ τὴν ἐπ' ἀνθρώποις ποιῆσαι τὴν σεαυτοῦ; οὐκέτι εἰ μαιράκιον, ἀλλ' ἄνθρωπος ἤδη τέλειος. ἂν νῦν ἀμελήσης καὶ ῥαθυμῆσης καὶ ἀεὶ ὑπερθέσεις ἐξ ὑπερθέ-

you are always making one delay after another and fix one day after another after which you will pay attention to yourself, you will fail to make progress without realizing it, but you will continue to be a non-philosopher both living and dying. 2 Therefore take the decision right now that you must live as a full-grown man, as a man who is making progress; and all that appears to be the best must be to you a law that cannot be transgressed. And if you are confronted with a hard task or with something pleasant, or with something held in high repute or no repute, remember that the contest is now, and that the Olympic games are now, and that it is no longer possible to delay the match, and that progress is lost and saved as a result of one defeat and even one moment of giving in. 3 This is the way Socrates became what he was, in everything persuading himself to pay attention to nothing but reason; and even if you are not yet a Socrates, you must live as if you wish to become a Socrates.

**ch. 52** 1 The first and most necessary subject in philosophy is that of applying philosophic principles, for instance the subject of not

σεων ποιῇ καὶ ἡμέρας ἄλλας ἐπ' ἄλλαις ὀρίζης μεθ' ἃς προσέξεις σεαυτῷ, λήσεις σεαυτὸν οὐ προκόψας, ἀλλ' ἰδιώτης διατελέσεις καὶ ζῶν καὶ ἀποθνήσκων. ἤδη οὖν ἀξίωσον σεαυτὸν βιοῦν ὡς τέλειον, ὡς προκόπτοντα· καὶ πᾶν τὸ βέλτιστον φαινόμενον ἔστω σοι νόμος ἀπαράβατος. κἂν ἐπίπονόν τι ἢ ἡδὺ ἢ ἔνδοξον ἢ ἄδοξον προσάγῃται, μέμνησο ὅτι νῦν ὁ ἀγών, καὶ ὅτι ἤδη πάρεστι τὰ Ὀλύμπια καὶ οὐκ ἔστιν ἀναβαλέσθαι οὐκέτι, καὶ ὅτι παρὰ μίαν ἦτταν καὶ ἔνδοσιν καὶ ἀπόλλυται προκοπὴ καὶ σώζεται. Σωκράτης οὕτως ἀπετελέσθη, ἐπὶ πάντων προάγων ἑαυτὸν μηδενὶ ἄλλῳ προσέχειν ἢ τῷ λόγῳ· σὺ δὲ εἰ καὶ μήπω εἶ Σωκράτης, ὡς Σωκράτης γε εἶναι βουλόμενος ὀφείλεις βιοῦν.

c. 52 Ὁ πρῶτος καὶ ἀναγκαιότατος τόπος ἐστὶν ἐν φιλοσοφίᾳ ὁ τῆς χρήσεως τῶν δογμάτων, οἷον ὁ τοῦ μὴ ψεύδεσθαι· ὁ δεύτερος ὁ

lying; the second is that of demonstrations, for instance, "Why ought one to avoid lying?"; the third is the one that confirms and articulates the first two, for instance, "Why is this a demonstration?" For what is a demonstration, what a consequence, what contradiction, what truth, what falsehood? 2 So the third subject is necessary because of the second, and the second because of the first; but the most necessary one, where one ought to rest, is the first. But we do the opposite: for we spend our time on the third one, and devote all our attention to it, but we altogether neglect the first one. And so we do lie, but we readily explain how it is demonstrated that one should not lie.

**ch. 53** 1 On every occasion we must have ready the following thoughts:

"Lead me, oh Zeus, you and Destiny,  
wherever you assign me to go;  
for I will follow without hesitation; but if I do not want,  
because I am bad, I will follow all the same."

2 "Whoever has complied well with necessity,  
is a wise man in our eyes, and he knows the things of the gods."

τῶν ἀποδείξεων, οἷον πόθεν ὅτι οὐ δεῖ ψεύδεσθαι· τρίτος ὁ αὐτῶν τούτων βεβαιωτικὸς καὶ διαρθρωτικὸς. οἷον πόθεν ὅτι τοῦτο ἀπόδειξις· τί γάρ ἐστιν ἀπόδειξις, τί ἀκολουθία, τί μάχη, τί ἀληθές, τί ψεῦδος; οὐκοῦν ὁ μὲν τρίτος τόπος ἀναγκαῖος διὰ τὸν δεύτερον, ὁ δὲ δεύτερος διὰ τὸν πρῶτον· ὁ δὲ ἀναγκαιότατος καὶ ὅπου ἀναπαύεσθαι δεῖ, ὁ πρῶτος. ἡμεῖς δὲ ἔμπαλιν ποιούμεν· ἐν γὰρ τῷ τρίτῳ τόπῳ διατρίβομεν καὶ περὶ ἐκεῖνόν ἐστιν ἡμῖν ἡ πᾶσα σπουδή, τοῦ δὲ πρώτου παντελῶς ἀμελοῦμεν. τοιγαροῦν ψευδόμεθα μὲν, πῶς δὲ ἀποδείκνυται ὅτι οὐ δεῖ ψεύδεσθαι, πρόχειρον ἔχομεν.

**c. 53** Ἐπὶ παντὸς πρόχειρα ἐκτέον ταῦτα·

«Ἄγου δέ μ', ὦ Ζεῦ, καὶ σὺ καὶ ἡ Πεπρωμένη,  
ὅποι ποθ' ὑμῖν εἰμι διατεταγμένος·  
ὥς ἔψομαί γ' ἄοκνος· ἦν δὲ μὴ θέλω  
κακὸς γενόμενος, οὐδὲν ἦττον ἔψομαι.»  
«Ὅστις δ' ἀνάγκη συγκεχώρηκεν καλῶς,  
σοφὸς παρ' ἡμῖν καὶ τὰ θεῶν ἐπίσταται.»



3 “But, oh Criton, if it pleases the gods in this way, it must happen in this way.” 4 “Anytus and Meletus can kill me, but they cannot do me any harm.”

«'Αλλ', ὦ Κρίτων, εἰ ταύτη τοῖς θεοῖς φίλον, ταύτη γινέσθω.» «'Εμὲ δὲ Ἄνυτος καὶ Μέλητος ἀποκτεῖναι μὲν δύνανται, βλάψαι δὲ οὔ.»